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WHERE PAST MEETS PRESENT:

A HISTORY OF THE ARTHUR AMISH

(TITLE)

BY

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To Gleason and Ora

"Another castle built"

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INTRODUCTION

Have you ever seen a church move? No, not a building, but a real church? Jesus said, "...For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 19:20) The Amish people not only believe in Christ but take the New Testament literally as a guide for their lives. They are the Church. The symbol of this church is the tall grey wagon pulled by thick, woolly work horses which moves down a different country road once every two weeks. This wagon carries the ten-foot long backless benches used by the Amish when they meet for church services in each other's homes. Church is held once every two weeks at a different member's home. Walls in the center of most homes are moveable so that more room can be provided for the congregation. The service lasts several hours and the host family provides a light meal at noontime. When everyone has eaten and visited, the Church moves its separate ways, down country roads in black-covered buggies pulled by prancing horses.

The Amish are a world within a world. Their world is a state of mind, because actually they move within our hustle-bustle which we call progress. Their homes and farms are interspersed with farms of the "English," as they call us. But they maintain a separateness of mind and attitude that insulates them against change and is

really the basis of their religion. They practice their religion twenty-four hours a day, seven days a week in the way they live and work.

The Old Order Amish settlement at Arthur, Illinois is unique in the state. They have most closely maintained the practices of the European followers of Jakob Ammann in the 17th century. It is a beautiful experience to suddenly turn south off Route 133 one mile east of Arthur and find yourself in the peaceful countryside. Large white farmhouses settle cozily amongst smaller farm buildings, the "grossdawdy" house and the secure-looking barns. Luxurient gardens with straight green rows of corn, beans, tomatoes, cabbage, onions, cucumbers, and other vegetables complement colorful rows of sweet william, zinnias, snapdragons, and other flowers. Teams of horses pull cultivators in the corn and soybean fields and cut hay to be left in stacks in the hayfields. Later in the fall, there will be shocks in the corn fields. You have stepped back into the past with its earthy smells and its simpler virtues.

Pleasant as it is to slip into a nostalgic mood, the presence of the Amish at Arthur raises many questions. What were their beginnings? How did they happen to settle at Arthur? Just what do they believe and what are their

customs? How do two different cultures conflict with and complement each other in this situation? This is the story of where past meets present.

CHAPTER I

ORIGINS OF THE AMISH FAITH

In sixteenth-century Europe there were many religious leaders, the most famous being Martin Luther, who were dissatisfied with the Catholic Church in Rome. At the time that Martin Luther was leading the Reformation in northern Germany, a reformation in Zurich, Switzerland was being lead by Ulrich Zwingli. Zwingli, a Catholic priest like Luther, was preaching for reform in the Church in 1516[1], before Luther had nailed his ninety-five theses to the door of the church in Wittenburg in 1517. In fact, the Swiss had a Bible translated from Latin into Zurich dialect before Luther translated the Bible into German for his followers. Zwingli and Luther agreed on many religious points and disagreed on some others, but in those days differences of opinion on the minutest point was of extreme importance.

In 1522 Zwingli's preaching converted the son of a leading citizen of Zurich, Conrad Grebel. In that year Grebel was censured by the Zurich Council for speaking against the monks from the pulpit. Grebel and other Zwinglians were soon encouraging Zwingli to speed up his reforms. In 1523 they asked him to break with the civil authorities and discontinue the mass. Zwingli, however, hoped to bring about his reformation with the blessing of

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[1]Wolfgang Menzel, Germany: From the Earliest Period (3 vols.; New York: Peter Fenelon Collier, 1899), II 88.

the Establishment, and was unwilling to do anything rash which would frighten the city's leaders into withdrawing their support of him. He and Luther both tried to work with the approval of their respective rulers.

The break finally came in 1525 over believers' baptism. In that year Grebel and others met and baptized each other,[2] believing that infant baptism is no baptism at all since an infant has no power to choose to be baptized. From this time on they were derisively called "Anabaptists" or re-baptisers, though they believed that baptism at an age of discretion was the only one that counted. Conrad Grebel became the recognized leader of the Zurich Brethren.

Debates with Zwingli before the Zurich Council resulted in the eventual expulsion of the Brethren from the city. From their very first meeting they were a missionary group. Those who were forced to leave carried the message of Anabaptism with them into the neighborhoods of Basel and Bern.[3] They were feared by the city fathers not for their rejection of infant baptism in itself, but because

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[2]John Christian Wenger, Glimpses of Mennonite History and Doctrine (Scottdale, Pa.: Herald Press, 1947), p. 24.

[3]Cornelius J. Dyck, ed., An Introduction to Mennonite History: A Popular History of the Anabaptists and the Mennonites (Scottdale, Pa.: Herald Press, 1967), p. 36.

of the repercussions such a belief could have. Prior to this time all inhabitants of a country were members of and represented by one Church which had close ties with, if not superiority over, the government. Membership was automatic through the baptism of all babies born in the country. How could that kind of control be exercised over a people who waited till they were adults to decide if they wanted to be members, to be baptized? It was a very dangerous idea and not to be tolerated. Freedom of religion meant the breakdown of the status quo. Not only that, but the Swiss Brethren even went so far as to reject the relationship of church and state outright, to preach that the government was fine for the "world," that is, "unbelievers," but not necessary for true Christians. They taught adherence to the laws of government, to "render unto Caesar," but only when to do so did not cause them to compromise their religious beliefs. This was much farther than Luther or Zwingli were willing to go and they saw the Anabaptists as "radicals" and Schwärmer. (emotionalists)[4] Small wonder that they were persecuted and hounded out of one home after another.

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[4] Ibid. 24.

Zwingli took it upon himself to try to stamp out the Swiss Brethren and the first execution related to this cause was that in 1525 of Conrad Grebel's father, Jacob, who himself was not a member of the group.[5] One of the early leaders, Felix Manz, was drowned by decree of the Zurich Council in 1527.[6] By 1530 nearly 2,000 Anabaptists had been executed throughout Europe. This is a testimony not only to the determination of various governments to get rid of them, but also to the speed with which their beliefs spread through central Europe.

Likewise intolerable to the governments of Europe was the stand taken by the Anabaptists against taking up arms or any form of violence. Switzerland had maintained itself since 1291 against powerful surrounding monarchies by maintaining and using armies of Swiss soldiers. These soldiers had proven themselves so well that many European monarchies hired contingents of them as mercenaries to fight their wars and as "bodyguard" troops against their own dissident nobles. On the battlesfield Swiss soldiers often found themselves meeting other Swiss soldiers. The non-resistance of the

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[5]Wenger, Glimpses, p. 18.

[6]Williston Walker, The Reformation (New York: Charles Scribner's Sons, 1917), p. 163.

Swiss Brethren seemed unpatriotic and was intolerable to mercenary nobles who recruited from the common people to fill contracts for their own gain.

In 1529 at the Diet of Speier the Anabaptists were placed under the penalty of death for the entire empire. Catholics and Lutherans concurred.[7] In spite of this, the Swiss Brethren speedily spread throughout southern Germany, the Tyrol and Austria, generally following the Rhine northward. Though the movement had started among the patrician class in Zurich, it found its greatest number of adherents in the rest of Europe among the common people; artisans, shopkeepers, rural people. In Alsace, the city of Strasburg became a center of Swiss Brethren immigrants. Though many religious leaders died in prison, no Anabaptist was ever executed at Strasburg.[8]

A tanner and Furrier from southern Germany named Melchior Hoffman became a Lutheran, and then an Anabaptist minister, and traveled up the Rhine to Emden and Strasburg.[9] From Emden he sent a missionary, Jan Trijpmaker, to

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[7] Roland H. Bainton, The Reformation of the Sixteenth Century (Boston: The Beacon Press, 1952), p. 45.

[8] Wenger, Glimpses, p. 47.

[9] Dyck, Introduction, p. 75.

Amsterdam. In 1530 the people of Holland were restless under the rule of Spain and recently had suffered from floods and the plague.[10] These were fertile fields for a religious movement. Among those baptized in Holland were Obbe and Dirk Phillips, two brothers who would become leaders in the Dutch Anabaptist movement. In 1536 Obbe baptized Menno Simons. Born in Witmarsum, in Friesland, Menno was a Catholic priest at Pingjum, a mile west of his hometown. He had begun to have doubts in 1532 and had been influenced by the teachings of Luther enough to begin the study of the Bible on his own. What he found there caused him only to have more doubts. He studied the teachings of Melchior Hoffman and began to have contacts with the Anabaptists in 1534, but it was not until 1536 that he finally rejected his Catholic background and became a leader of the Anabaptists. He was particularly disturbed by the executions of Anabaptists in Holland, and strangely attracted by the courage of these people who put their faith and their lives on the line. Menno was such a strong leader and organizer of the Dutch Anabaptists that his followers and eventually groups of Anabaptists throughout northern Europe came to be called after him, Mennonites. Not all groups took

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[10] Dyck, Introduction, p. 78.

his name, however, particularly in southern Germany and Switzerland, until much later.[11] He spent the rest of his life traveling from congregation to congregation and writing letters and books, organizing their beliefs into a body of literature still used today by all groups of Mennonites throughout the world.

Basic to the belief of all Mennonites and Amish today are these teachings of Menno Simons:

> Before God neither baptism nor the Supper nor any other outward ordinances avail if partaken without the spirit of God and a new creature. We are not regenerated because we have been baptized. We are baptized because we have been regenerated by faith and the Word of God. Faith is to precede baptism. Since we do not find in Scripture a single word by which Christ has ordained the baptism of infants or that his apostles taught and practiced it, we say and confess rightly that infant baptism is but a human invention. Even if there were a sleeping faith in unconscious infants, they should not be baptized before they can verbally confess it. But although infants have neither faith nor baptism, think not that they are lost. Oh no, they are saved because they have the Lord's own promise of the Kingdom of God.
>
> We confess the Lord's Supper to be a sacramental sign instituted by the Lord himself with bread and wine to remind us that he has offered his holy body and shed his precious blood for the remissions of our sins. Consequently, it is an emblem of Christian love, unity and peace in the Church of Christ, and thirdly a communion of the body and blood of Christ which means that Christ in his great

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[11] J. H. Hildebrand, "Menno Simons: Sixteenth Century Reformer," Church History, XXXI (December, 1962), 388.

> love has accepted us and we have become partakers of him. A third ordinance is the washing of the feet of the saints which Jesus instituted to show that he must cleanse us according to the inner man and we should humble ourselves for one another.
>
> The regenerated do not go to war nor fight. They are the children of peace who have broken their swords into plowshares. Spears and swords of iron we leave to those who, alas, consider human blood and swines' blood of well nigh equal value. The truly baptized disciples of Christ, baptized inwardly with the spirit and with fire and outwardly with water, know of no weapons save patience, hope and non-resistance, and God's Word. The authorities say that it is right to swear if it be to the truth. Christ said, 'Swear not at all.' Rulers are to be obeyed when their commands are not contrary to God's Word as in such lawful matters as working on dykes, roads, rivers, paying duty, taxes, tribute, etc. But if rulers lord it over consciences we do not consent. We would rather give up all we own and suffer slander, scourging, persecution, anxiety, famine, thirst, nakedness, cold, heat, poverty, imprisonment, banishment, fire and sword than forsake the truth of God or depart from the love of Christ. Faith is a gift of God and cannot be forced by the sword nor is it the will of the Master that the tares should be rooted up before the day of the harvest. Where did the Holy Scriptures teach that in Christ's kingdom the Church, conscience and faith should be ruled by the sword of the magistrate?[12]

An imperial edict was issued against Menno in 1542, putting a price on his head. However, he died of natural causes in 1561 in Holstein, where he had made his home in his later years.

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[12]Roland H. Bainton, The Age of the Reformation (Princeton, N. J.: D. VanNostrand Co., Inc., 1956), 130-132.

One of the greatest crosses Menno had to bear was the shame heaped upon the Dutch Anabaptists by the Munsterites, a splinter group who engaged in all sorts of unlawful behavior and were finally put down by a small war with the authorities. Menno and Conrad Grebel both rejected the activities of this group, but many writers even to this day associate the two. The origin of shunning stems from this time when the Munsterites were excommunicated by Obbe Phillips.[13]

Throughout the sixteenth century Catholics persecuted Lutherans and Reformed, and all three groups persecuted Anabaptists in southern and northern Europe. If Emperor Charles V was at all tolerant of Luther, he was determined to stamp out the Anabaptists. If members refused to recant they were burned; if they admitted the error of their ways they were given the mercy of beheading. Many women were drowned.

To get them to recant, prisoners were broken on the rack till the blood ran down to their feet. Sometimes as an act of mercy before a burning they were strangled, or a sack of gunpowder was tied over their heads which would ignite and explode. Hanging was used and some women were buried alive. But the witness of these victims

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[13]Wenger, Glimpses, p. 7.

at the stake or on the gallows was so great that more joined and martyrdom simply brought more converts.[14] Eventually, however, the missionary zeal of the early Anabaptists died because the leaders were decimated. To attend an Anabaptist conference meant almost certain death. The Martyrs Mirror, an account of thousands of these martyrdoms, is, next to the Bible, the most revered book in the libraries of the Mennonites and Amish today.

In Holland the Mennonites gained limited toleration under William the Silent in 1575-77[15] and full protection under William of Orange.[16] Dordrecht, Holland was the scene in 1632 of a Mennonite conference which drew up a confession of faith used today.

The last Swiss Martyr died in 1614. About 350 Anabaptists were executed in the Palatinate before 1630.[17] However, other forms of persecution in Switzerland and south Germany continued to cause a great deal of movement of the groups. Brethren from Zurich and Bern moved to

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[14] Dyck, Introduction, p. 88.

[15] Walker, Reformation, p. 346.

[16] Harvey Hostetler, Descendants of Barbara Hochstedler and Christian Stutzman (Scottdale, Pa.: Mennonite Publishing House, 1938), p. 18.

[17] Elmer L. Smith, Meet the Mennonites (Lebanon, Pa.: Applied Arts Publishers, 1961), 4.

Alsace in the early 1640's where in the mountains of the Vosges they could rear large families, develop prosperous farms on rented land, and excel in animal husbandry. This community grew as more immigrants came from Bern during the years 1671-1711. They were granted military exemption by paying a sum of money. After 1696, many had become Amish Mennonites. In 1704 a census was signed by Jakob Ammann, among others. But once again, this community was driven out in 1712 by the officials of King Louis XIV. They moved to South Germany, near Montbeliard (which prior to the French Revolution was part of wurttemberg) and into the Palatinate. Some Mennonites who had stayed in the Ste. Marie Valley in France were the subjects of another order by King Louis in 1728, but their cause was taken up by the Duke of Zweibrucken because of their contributions to the prosperity of the area and the case was dropped.[18]

By 1648 only a few rural groups of Swiss Brethren remained in Switzerland in the cantons of Zurich and Bern. A special commission was formed to deal with them from 1699 to 1743. Though they were no longer executed, many were sent to the Mediterranean to work as galley slaves. Many were imprisoned and branded on the forehead.

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[18]Wenger, Glimpses, p. 48-49.

Their children had no rights of inheritance and they could not be buried in community cemeteries. They adhered to the 1527 Schleitheim Confession and later the Dordrecht Confession. They used their hymnal, the Ausbund, for services held in their homes, and read the devotional tract, A Wandering Soul written in 1635 by John Schabalie.[19]

In the 1650's Swiss Brethren settled in Baden where they also paid money to avoid military service.[20] In 1664 the Count of the Palatinate in South Germany opened up his country to the Swiss Brethren and over the next few years about seven hundred Bernese Brethren escaped down the Rhine to the Palatinate. As we have seen, some Mennonites also came during these years from Alsace in France.[21]

The precarious position of the Anabaptists as refugees made them strive to excel as farmers and to be such productive tenants that their landlords would not want to lose them. They experimented with new methods and pioneered in clover and stall-feeding to produce better

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[19] Dyck, Introduction, p. 112-13.

[20] Ibid., p. 57.

[21] Ibid., p. 40.

cattle. These cattle resulted in better manure for the improvement of the soil and their increased milk production was made into cheese, which was marketable. Older European farming methods had worn out the soil and cattle were weakened by poor feeding. But the Anabaptists were forced to be progressive in their farming methods and they also had contacts with communities throughout Europe so that new ideas were easily spread.[22]

JAKOB AMMANN

In 1693, a Mennonite elder named Jakob Ammann was living in the Emmental, Cantor of Bern, Switzerland. It was here that the Amish sect was born. Ammann believed the Swiss Mennonites did not adhere strictly enough to the Meidung, or shunning, of excommunicated members. He made a tour of the Swiss congregations enquiring about their practices and eventually excommunicated all those who did not agree with him. He gained the support of the ministers of Alsace, but excommunicated most of the ministers of the Palatinate.[23]

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[22]Walter Martin Kollmorgen, The Old Order Amish of Lancaster Co., Pa. (Washington, D. C.: U. S. Dept. of Agriculture, 1942), p. 17-20.

[23]John A. Hostetler, "A Brief History of the Amish," Mennonite Historical Bulletin, IX (April and July, 1948), 2.

Ammann believed that excommunicated members should be shunned not only at the Communion table, but in all activities. They should not even be allowed to eat at the table with members of their families. Husbands were not allowed to live with their wives while out of grace with the church. Communion was held twice a year instead of once. Footwashing, which had been practiced in Holland was introduced by Ammann.[24] He also enforced a stricter rule, such as hooks and eyes for articles of clothing and trimming of beards that resulted in the dress code of the Amish today. This stricter discipline had been taught by Menno Simons in Holland. Thus it becomes evident how the Swiss Brethren in Zurich and the Mennonites in Holland contributed to the origins of the Amish.

"Because the Amish have kept few records, are highly traditional, and have produced practically no literature, not even historical, it is difficult to trace their history."[25] However, we know that followers of Ammann in Switzerland, Alsace, and the Palatinate peopled the emigration to North America by which we trace the ancestors of the Amish people at Arthur.

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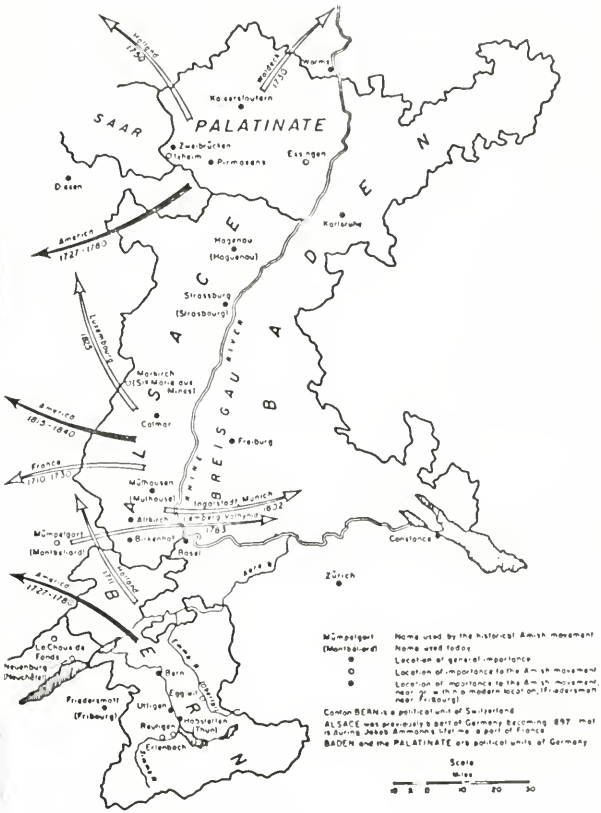
[24] The Mennonite Encyclopedia (Scottdale, Pa.: Mennonite Publishing House, 1959), 93.

[25] Ibid.



Places of Amish Origin

CHAPTER II

THE AMISH COME TO AMERICA

Jacob Hochstetler was thirty-two years old, with a wife and three-year-old son, when he landed at Philadelphia on September 1, 1736. They had come to the New World, on the good ship Harle, from Rotterdam. Captain Ralph Harle reported that he had brought 388 passengers on this trip. The men were taken immediately to the courthouse where they made their pledge of allegiance. Jacob could not write, so his name was signed for him.[1]

The port of Philadelphia was then fifty years old and had a population of between eight and ten thousand. The countryside for about fifty miles around was thickly settled. Jacob and his family spent the next eighteen months in this neighborhood while he worked, probably as a redemptioner, to pay for their passage and to acquire land. Many of the German immigrants in the first half of the 1700's had signed up with Dutch agents in Germany to pay for their passage to America upon arrival. To do that they worked as servants but did not have indentures. They were called redemptioners.[2]

As far as we can tell, Jacob had traveled from the Palatinate, and was the son of an Amish Mennonite from the Canton of Bern, Switzerland, named Johannes

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[1] H. Hostetler, Descendants, p. 19.

[2] Maldwyn Allen Jones, American Immigration (Chicago: The University of Chicago Press, 1960), 28.

Hochstetler. We know he was born in the highlands of the Rhine, and traveled down this river to Rotterdam to reach America. This was the typical journey of almost all the German settlers in the first half of the eighteenth century.

During the years 1728-1737 persecution of the Amish both in Switzerland and the Palatinate was severe.[3] However, other reasons for migration such as overexpansion of communities and economic opportunities in a new land encouraged many Germans to make the journey. Their language was the form of German spoken in the Palatinate and which we call "Pennsylvania Dutch" today.

The first Mennonites to the New World had come to a colony established by Cornelius Plockhoy in 1644 at New Amsterdam.[4] Mennonites had come to Pennsylvania as early as 1683. They came from Crefeld, Germany, in a company of Quakers, and settled at Germantown, Pa. They spread to Skippack in 1702 and Pequea in 1710. Pequea is now in Lancaster County, Pennsylvania.

When William Penn purchased the province of Pennsylvania in 1682 from the British Crown, he determined to make it a haven for his fellow Quakers. He presented

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[3]H. Hostetler, Descendants, p. 19.

[4]Wenger, Glimpses, p. 101.

the first law to the General Assembly of the Commonwealth of Pennsylvania which was a guarantee of religious freedom. It passed without a single dissenting vote.

> Be it enacted...That no person now, or at any time hereafter, living in this Province, who shall confess and acknowledge one Almighty God to be the Creator, Upholder and Ruler of the world, And who professes, him or herself Obliged in Conscience to live peaceably and quietly under the civil government, shall in any case be molested or prejudiced for his, or her Conscientious persuasion or practice.[5]

Penn traveled to Germany to solicit settlers for his colony. His job was not difficult.

The Amish in the Palatinate had been expected, since the Peace of Westphalia in 1648, to follow the religion of the Counts. However, none of the three successive Counts were Amish or even sympathetic to the Amish. Queen Anne of England was sympathetic and also in search of settlers for her American colony of New York. Copies of the Golden Book of Good Queen Anne were spread throughout the south of Germany and she was overwhelmed with applicants. They came to Holland where they were classified and all Catholics were sent back home. Dutch Mennonites helped the immigrants until they were ready to set

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[5]Elmer L. Smith, The Amish: An Illustrated Essay (Lebanon, Pa.: Applied Arts Publishers, 1966), 4.

sail in small ships for America. The journey was difficult and required most of a summer to cross the Atlantic. Arriving in the wilderness in the fall, the settlers faced new hardships.

At New York City probably in 1710, the Amish found that they were subject to military service. The only way to avoid this was to go to the Queen's land on the frontier, the Scholarie Valley west of Albany. They pulled their few possessions on sleds to the frontier. When Queen Anne died a few years later, the Amish lost title to their land and were invited by the governor of Pennsylvania to come there. After a weary overland journey the Amish settled on the Tulpehocken Creek in Berks County. The first family to arrive here might have been that of Barbara Yoder in 1714, her husband having died enroute. The first Amish church was founded here in 1729. They wrote enthusiastic letters home to the Palatinate, encouraging their relatives to come to "Penns Paradise," but to avoid the port of New York and to dock at Philadelphia instead.[6]

Between three and five thousand Mennonites came to America in the first half of the 1700's. Several hundred

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[6]Lois Fleming, "The Old Order Amish Community of Arthur, Ill." (Unpublished M. S. Thesis, Eastern Illinois University, 1962), p. 14-16.

of these were Amish. Almost all of the Amish today are descended from these people. Although close intermarriage is not encourage, marriage outside the church is forbidden. The result is that there are only about thirty surnames among them today.[7]

It was to Berks County Pennsylvania, near the gap in the Blue Mountains that Jacob Hochstetler came to settle in 1738. This area is sometimes called the Northkill. The first Amish Bishop, Jacob Hertzler, came in 1749 from Switzerland via the Palatinate. He had probably been ordained in Europe. He immediately became the shepherd of the little flock on the Northkill. In 1766 the sons of William Penn donated twenty acres of land near Hertzler's farm, "Contentment," for church purposes and the Amish built their first log schoolhouse.[8]

Jacob Mast came to Berks County in 1750 but when Indian trouble broke out due to the French and Indian war, Mast moved south to Morgantown where he eventually became the second Amish Bishop in America. Christian Stoltzfus, who came to Philadelphia with his father Nicholas in 1766, later became a Bishop, as did John Plank.[9]

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[7]Frederic Klees, The Pennsylvania Dutch (New York: Macmillan Co., 1968), 45.

[8]Dyck, Introduction, p. 182.

[9]Ibid.

Jacob Hochstetler bought 250 acres of land on the Northkill. He entered another 500 acres in neighboring townships, but never paid for any of it. Public land was purchased from Richard and Thomas Penn, who had inherited it from their father. Payment was often made many years later and although they kept records, the transactions prior to 1738 are lost.[10] Hochstetler probably began immediately to clear land and build a home for his family. The

> land...lay east of the Northkill, a rapidly flowing creek, which heads in the mountain and flows south into Tulpehocken creek at Bernville, which in turn empties into the Schuylkill opposite Reading. Before the introduction of steam it furnished valuable water power. Shomo's Mill and iron forge were near Hochstetler's home on the creek, probably built after the American Revolution. The buildings...are located some distance south of the state road leading from Harrisburg to Allentown, but the land extends across the road a considerable distance. The road probably at that time was not laid out. There seems to be no waste land to it, some being best adapted for pasture or permanent meadow, but the greater part is rolling and is a productive, tillable soil. It is about a mile west of the present village of Shartlesville, in Upper Bern Township, Berks County, Pennsylvania.[11]

Here the Hochstetlers and their Amish neighbors could worship God in their own way and maintain the customs of

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[10] H. Hostetler, Descendants, p. 21.

[11] Ibid., p. 21-22.

their religion as taught to their ancestors by Jacob Ammann many years before. Hochstetler saw to the education of his children and the tilling of his land. His son John married Catherine Hertzler, daughter of the Bishop, and started a farm on some of his father's land.[12]

The settlement on the Northkill was far out on the frontier of Pennsylvania. The only people farther west were some Irish settlements and then the Indians. During the French and Indian War the Amish found that their policy of nonresistance did not impress the Indians, who made several raids into the neighborhood, tomahawking settlers and burning houses and barns as they went. Jacob Hochstetler's wife and two small children were killed in a raid on September 20-21, 1757 and he and two other sons were carried off to Indian camps in the wilderness. His daughter Barbara escaped. John's farm was not included in this raid. The raids became so frequent that most of the Amish fled south to Morgantown in Lancaster County, and the Northkill later ceased to exist as an Amish community.

Jacob and sons Joseph and Christian were taken up the Susquehanna River and used as laborers by the Indians.

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[12] Ibid., p. 22.

Jacob escaped in three years and the sons were returned after negotiations by the British within seven years.[13] Their experiences were not unique. Several hundred prisoners were released by the Indians in the 1760's as the result of treaty negotiations with the British.

The wife and most of the children of Johan Jacob Stutzman did not survive their journey to America. He arrived in Philadelphia on October 2, 1727 with only two sons, Jacob and Christian, the others having been buried at sea. Captain John Davies, of the ship Adventure from Rotterdam, did not record the names of Stutzman's sons because they were both under sixteen. Because he could not pay for his family's passage, the father bound out his sons as indentured servants and returned home, apparently unable to bear his grief in the wilderness. Home was Spiez near Lake Thun in canton Zurich, Switzerland. Jacob and Christian, apparently having worked out their indentures, appear on land purchases and tax lists in Pennsylvania in the 1750's.[14] They were Amish.

Christian's son, Christian, married Catherine Ekert in 1788 "across the Blue Mountain" in Berks County and

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[13] Ibid., p. 4-5.

[14] Ibid., p. 5.

lived there till his death in 1826. Jacob Stutzman also had a son named Christian. He married Barbara Hochstetler, daughter of Jacob Hochstetler, sometime before 1765. Christian probably helped John Hochstetler with his father's farm until the two younger brothers had been returned from the Indian camps. Then he bought land of his own adjoining the Hochstetler farms.[15] Over half of the Amish families at Arthur, Illinois are descended from Christian and Barbara Hochstetler Stuzman.

The Stutzman home was almost luxurious for the frontier in those days.

> The first floor had a kitchen the entire width of the house, a very large fireplace at the south end with metal covering it at the top. An enclosed stairway started at the end of the fireplace. Two other rooms were on the first floor, one larger than the other. The front and only door on the west was divided about the middle, each half opening and closing independently. The upper floor had four rooms, each with a window. There were three windows on the first floor, a little larger than those upstairs, but all smaller than those now in use. Floors, stairway and partitions were of wide pine boards, almost entirely without knots. All carpenter work and the hewn logs of the walls showed almost perfect workmenship, a high tribute to the patient skill of the builders. The gable ends faced practically north and south and had no windows.[16]

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[15] Ibid., p. 6.

[16] Ibid., p. 7.

Christian died in 1785 and left his farm to Barbara and their oldest son. Barbara also inherited, with her brother, John, the Jacob Hochstetler farm, scene of the Indian massacre.[17]

Having refused to defend themselves from the Indians, it could not be supposed that the Amish would fight in the Revolutionary War. In fact, they might possibly have had tory sympathies, since protection under the British Crown had given them the first real religious freedom in their history. The new American government was at first unsympathetic, perhaps not understanding the Amish beliefs. Many were put in prison and some sentenced to death. However, based on the plea of a German Reformed minister, they escaped execution and were allowed to pay heavy fines in return for exemption from armed service. Later, nearly all these fines were returned to them. Apparently the price of freedom for Americans was the temporary loss of freedom. John and Joseph Hochstetler appear on the lists of tories and those who paid fines which were later returned.[18]

After the Revolutionary War, the Amish adopted the latest agricultural practices by hauling gypsum from the

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[17] Ibid.

[18] Ibid., p. 34-35.

ports at Philadelphia and Baltimore to their farms in southeastern Pennsylvania. This was applied to the soil to improve its fertility until it was discovered that burnt lime served the same purpose. This was a substance in abundance near their fields. In fact, Lancaster County is on the Limestone Plain in Pennsylvania.[19] The Amish and their Mennonite neighbors became such skillful farmers that they made southeastern Pennsylvania the garden spot of the early nation.

The Northkill settlement in Berks County, Pennsylvania had been the original settlement of most of the Amish who settled in Lancaster County, then spread to Somerset County in 1767, the "Big" Valley in Mifflin County in 1790 (known then as Kishacoquillas), and Garrett County, in Maryland. From there as the communities grew they fanned out into Ohio and the Shenandoah Valley. Many new Amish immigrants came from Hesse in Germany from 1830 to 1860, settling in Somerset County, Pennsylvania, and Garrett County, Maryland.

The settlement of Amish in Holmes County, Ohio began in 1807 but did not really flourish until after the War of 1812 due to Indian trouble. These early Ohio settlers

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[19]Kollmorgen, Lancaster, p. 15.

came directly from Somerset County, Pennsylvania. From Holmes County, the Amish expanded into neighboring Tuscarawas and Wayne Counties, forming the largest Amish settlement in the U. S. today.[20]

As will be seen in the next chapter, the original Amish families who came to Douglas County, Illinois migrated from Somerset County, Pennsylvania, Holmes County, Ohio, and Garrett County, Maryland, and were descended from Christian and Barbara Hochstetler Stutzman.

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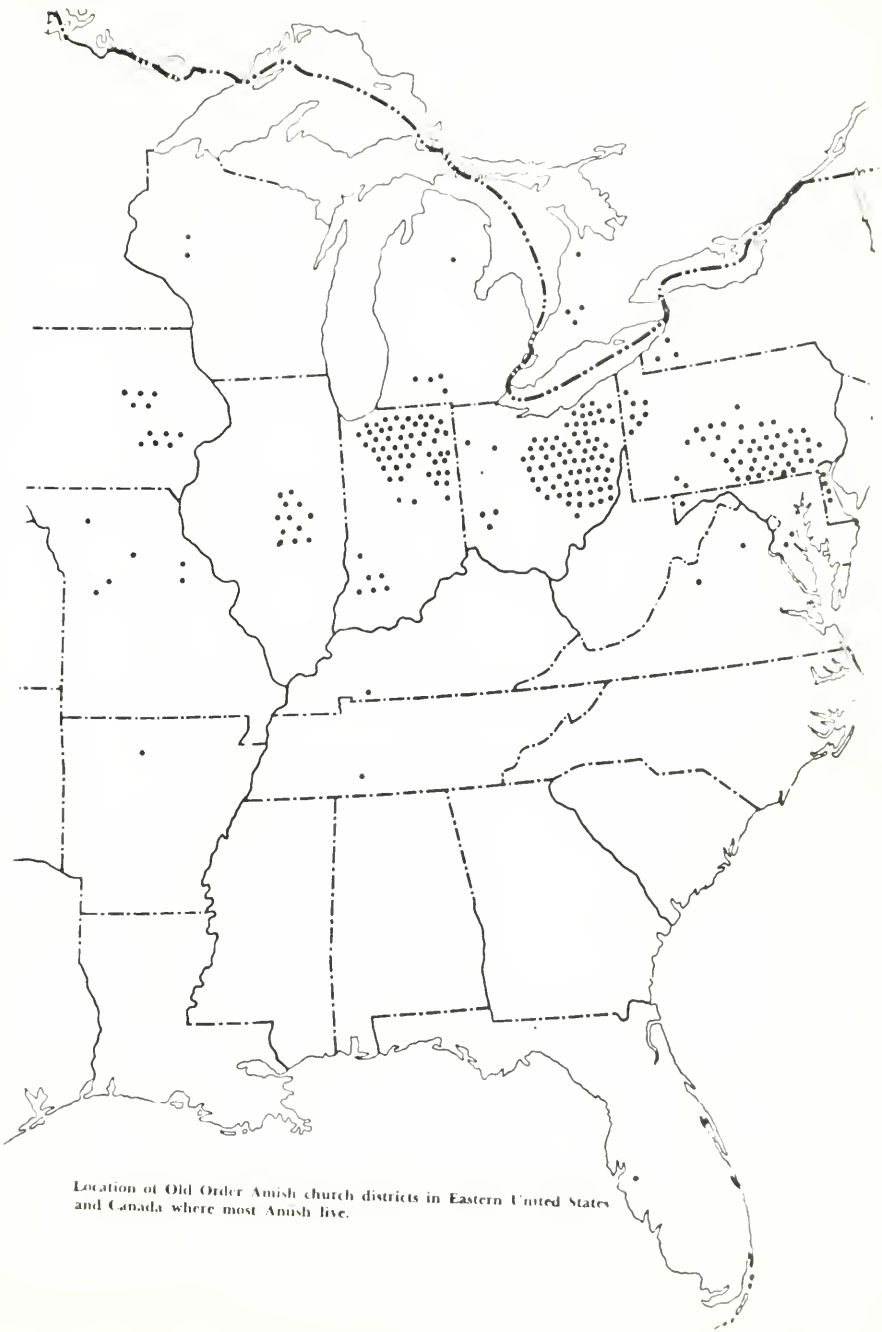
[20] Mennonite Encyclopedia, p. 96.



Location of Old Order Amish church districts in Eastern United States and Canada where most Amish live.

CHAPTER III

AMISH SETTLERS COME TO DOUGLAS COUNTY

In the mid-nineteenth century the prairies of Illinois beckoned to Americans who were hungry for more land. The sale of government land grant sections by the Illinois Central Railroad had caused the word to spread. Flyers had been sent throughout the east, and crowded communities sent scouts to look at the land in central Illinois.

The Amish people of the east central states were no exception. For many years they had burned limestone every fall and winter to spread on their fields. The glacial plain of central Illinois needed no such effort. It was rich, fertile grassland which needed only to be broken and planted.

Forty-nine-year-old Moses Yoder of Summitt Mills, Pennsylvania (Somerset County), and forty-eight-year-old Bishop Joel Beachy of Grantsville, Maryland (Garrett County), set out in June of 1864 to look at new lands in the west. They had good farms but they could see the advantage of not having to burn and spread lime every year, and perhaps it was getting a little crowded in the century-old settlement in the mountains. Probably they were a little excited about their adventure as they traveled on different railroads, to them a recent invention. Little did they know how tracks would spread all over the continent as soon as the war with the slave states was ended.

At first they went to Wisconsin, then south to Missouri. From St. Louis they took the railroad to Tuscola, arriving on a Saturday evening. Being Christian men, they decided to rest there over Sunday. However, anxious to see the countryside, they started walking east on Sunday and found themselves in Newman, a little settlement on the Illinois Central. Knowing that the Illinois Central still had land to sell, they boarded the train on Monday morning for Mattoon and walked from there to Arcola. In Arcola they met a man named Joel Smith who offered to chauffeur them in his wagon for a day or two so that they could explore Douglas County.

Yoder and Beachy seemed impressed with the West Prairie in western Douglas County but they went home without buying any land. Of course what they did was report to their home communities what they had found and to make the decision whether to move or not.

The following September Yoder and Beachy returned and brought forty-five-year-old Daniel J. Miller and thirty-year-old Daniel Otto with them. The four men drove a wagon across the Kaskaskia River to the West Prairie. Here they met some of the settlers living there: Allen Campbell, the Hudsons and the Coslers, and began to buy land.

Daniel Miller bought Ike Cosler's farm, one mile east of the present village of Arthur on the north side of the road. He brought his wife Barbara Gnagy Miller and their three children from Pennsylvania and in 1870 had about $6,400[1] worth of real estate. He died in 1876. His farm has been in the Yoder family for over 100 years and is an Illinois Centennial farm.

Moses Yoder bought 160 acres located three and one-half miles south and one-half mile east of Arthur. He rented it to Daniel Otto and returned to his home in Pennsylvania. In February, 1865, he returned and bought a farm from Henry Cosler one mile east and one-half mile south of Arthur. His descendants still farm his land. This time he brought his wife, Barbara Miller Yoder, and five children with him. In 1870 he had $5,000 in real estate and $3,000 in personal property. He died in 1891. His son Joseph M. Yoder was married on January 31, 1869, to Anna M. Kauffman, the daughter of Moses J. Kauffman. Bishop Joseph Keim performed the ceremony.[2]

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[1]U. S. Bureau of the Census, 1870, Douglas County

[2]Ibid.

[3]H. Hostetler, Descendants, p. 1177.

Daniel Otto narvested wheat on the farm he rented from Moses Yoder and became a coffin-maker in his spare time.[4] He moved his wife, Barbara Yoder Otto, from Pennsylvania with their five children, and two years later a sixth child, a little girl,[5] was born to them.

Bishop Joel Beachy bought a half-section of railroad land and later sold the east 100 acres to Daniel Otto who built his homestead on it. About 1870 he sold the other 220 acres to his son, Daniel J. Beachy. Joel died in 1894 in Grantsville, Maryland. He had become a deacon in 1851, a minister in 1853 and Bishop in 1854. In 1872 his son, Daniel J., married Catherine M. Kauffman, the daughter of Moses Kauffman, and they set up housekeeping on the unbroken prairie land he had purchased from his father.[6]

Jonathan Hostetler stayed in Pennsylvania but purchased a section of railroad land at $8.00 per acre. Joel Miller traded his land in Pennsylvania for the north half of Hostetler's section and he and his brother Samuel brought their families in 1869. This land is one-quarter mile west of Arthur on Route 133. Joel was also married to a Barbara Yoder and had four children,

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[4] Jeri Kornegay, "Old Order Amish Lead Uncomplicated Lives," Champaign-Urbana Courier, (August 12, 1973)

[5] 1870 Census.

[6] Ibid., p. 11.

while Samuel and his wife, Mary Ann Stutzman Miller, were in their early thirties and had no children. Both men had considerable real estate by 1870.[7] Mary Ann had no trouble remembering names of her neighbors. They were all named Barbara.

The new settlers had barely arrived before Bishop Joe Reid moved from Goshen, Indiana in 1865 to provide for their religious life. He died seven years later at the age of 46, but not before he had helped to establish a permanent Amish settlement on the Illinois prairie.

Jonas J. Kauffman moved to Douglas County with his family from Iowa in 1865. He and his wife Rachel Yoder Kauffman had ten children in 1870. They had both been born in Ohio.[8] He was ordained to the ministry in 1868 and made a Bishop in 1873. They moved to Oregon in 1880. Moses Kauffman, the father of Jonas, brought his wife and six more children from Iowa in 1868 and settled on a farm four miles east and two miles south of Arthur. His son, Abraham, married Joel Miller's daughter, Mary Jane, in 1884.[9] Eli Herschberger came from Holmes County, Ohio and married Moses' daughter Elizabeth in 1875.[10]

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[7] Ibid.

[8] Ibid.

[9] Joel C. Beachy, Family Records of Moses and Katie Kauffman and Their Descendants, (Arthur, Ill., 1941), 12.

[10] Ibid., p. 40.

John Kauffman, wife Elizabeth and two children came from Indiana in 1866. When he moved back to LaGrange, Indiana, his son Jonas was grown up enough to stay in Douglas County.

The Daniel Schrock family arrived in 1870 from Holmes County, Ohio. They settled on a farm three miles east and one-quarter mile south of Arthur. He was ordained as minister in 1870. His son Jonas married Lydia Kauffman, the daughter of Jonas Kauffman, in 1874.[11] The story of Daniel Schrock's death is an interesting one. It was customary for Amishmen who had been called to the ministry to visit with one another around the country, for their own instruction and to try to maintain some unity for the congregations. In 1880, Daniel Schrock and Joseph Helmuth went to Partridge, Kansas to visit Bishop Christ Bontrager. Arriving in the evening, they determined to walk to his farm by following the railroad tracks to the second crossing, which would be the road to Bontrager's. While crossing a ravine Daniel thought he saw the road crossing and stepped off the railroad bridge.[12] It was a tragic event never forgotten by the Amish community at Arthur.

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[11] Ezra W. Stutzman, Memorial Family History of Jonas Schrock and Lydia Kaufman (Middlebury, Ind.: Independent Press, 1958), p. 3.

[12] Ibid, p. 1-2.

The Amish in Douglas County added to their numbers both by natural increase and by new settlers. The first boy baby was Levi J. Lee, born December 10, 1868. New immigrants kept coming until in 1882 it was necessary to divide the church into two districts, one in Douglas County and the other in Moultrie County. The Douglas side was divided again in 1902 and the Moultrie side in 1906.[13] Today there are twelve church districts.

Originally the Amish had settled on slightly higher ground where there were black silt loams. With the installation of drainage ditches and tiles they began to farm the black clay soils which are west of the Kaskaskia River and this caused the center of population to move slightly westward.[14]

The settlement grew and prospered. They were free to continue their practice of Ammann's teachings. As the world changed around them, their habits of dress and maintenance of the old ways seemed more and more unusual to outsiders. They had not been the first settlers to the West Prairie. They had settled within another community for whom they showed a distant friendliness. It is to that community that we now turn.

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[13]George D. Blank, ed., "Historical Sketch of Early Amish Settlers," (from L. A. Miller's article in Arcola Record Herald, 1920)

[14]Clyde Browning, Amish in Illinois (U.S.A., 1971), 15.

CHAPTER IV

THE "ENGLISH"

The Amish people of the Arthur community refer to other Americans who are not Amish or Mennonite as "English." This undoubtedly refers to the different languages spoken by the two groups. The "English" had come to West Prairie several years before the Amish.

Although the history of the white man in Illinois begins early in the seventeenth century, the central portions of the state were not even significantly explored until the nineteenth century. This was due in part to the lack of navigable waterways and in part to the excess of land available to the early settlers of our country. These people also had the misconception that only land which grew forests of trees was the most fertile. So the most fertile lands of our nation, the prairies, were left till later waves of immigrants had begun to fill in the gaps in the frontier and the invention of the steel plow in 1837 had made cutting the tough prairie sod easier.

The part of Illinois around Arthur was open prairie covered by prairie grasses and broken by groves of oak, hickory, and maples along the watercourses. In spring the particular area in which Arthur now lies was very marshy and was called the "Big Slough" by earlier settlers who came to Arcola and other nearby settlements. When

the Wisconsin glacier retreated centuries ago it had left a "bowl" which still held water. Through this marsh ran two branches of a river some people called the "Okaw." They found out that it was the same Kaskaskia river which also ran past Vandalia, the state capitol in the early nineteenth century. Later, the territory west of the river was called "West Prairie." This sounded better and nobody wanted to say they lived near a "Big Slough." Not until the 1870's did the farmers begin to deal with the problem of draining this land.[1]

Signs of the earlier inhabitants of this area have been found in the form of mounds on the Blaase farm from which some human remains were supposed to have been taken. Farmers used to find Indian objects in their fields, such as arrowheads, but such things are rare today. There is also a legend that the early white settlers found trees with ancient markings all pointing in one direction.[2] This was still considered good hunting ground by the Indians in the early nineteenth century before the Black Hawk wars drove the rest of

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[1]Henry C. Niles, "Historical Sketch," Historical and Biographical Record of Douglas County Illinois, John Gresham, Compiler (Logansport, Ind.: Wilson, Humphreys and Co., 1900), 73.

[2]Ibid.

them out of Illinois, and some of the early settlers reported seeming them in Bourbon township, but there were no conflicts reported and they seemed to be interested only in hunting game for food.

The first white settlers came to what would become Bourbon Township in western Douglas County in the early 1830's. The first family was George DeHart and his sons Samuel and Lucas. George was roadmaster for Coles County at the time and this was part of his territory. Douglas County, the newest in the state, was not formed until 1859 as the result of a split off from Coles County. Other early families were named Campbell, Gruelle, Jones and Chandler. Most farmers bought some timberland as well as prairie land, so they would have fuel and rails for fences. Others built their homes in the timber and went out to the prairie to farm.[3] Malden Jones settled on high ground east of the river in 1840 and became one of the richest men in Bourbon Township. He was elected to the State Legislature in 1864 and 1866 and knew Abraham Lincoln.[4] Twelve years after Jones had settled a group of immigrants from Germany took up farming just north of him.

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[3]Fleming, Old Order Amish, p. 23-24.

[4]Niles, Historical and Biographical, p. 73.

The early settlers found plenty of small game on the West Prairie--prairie chickens, partridges, wild turkeys, geese and ducks--as well as deer and wild hogs. In the streams were plenty of fish. There were also coyotes who attacked livestock.[5]

The extremes of weather in central Illinois increased the hardships of the settlers. Summers were hot and humid, mosquitos rising in clouds from the marsh. The strong cold winds and heavy snows of winter were followed by soaking rains and tornadoes in spring. But the unpleasant spells were always relieved by clear blue skies and sunny days.

The swamps brought disease as well as loss of crops. In 1842 a visitor to the area reported that:

> in the middle of these large prairies is a perfect solitude, without a living thing, except as one would rather want than have, viz greenhead flies in the thousands, snakes basking on the dusty track, and myriads of grasshoppers, some of them as large as the little finger, darting through the air like arrows and sometimes coming full tilt against the face.[6]

The swamps, with their myriads of life, were soon to be disturbed by the railroad builders. In 1850 a Congressional land grant was made for the Illinois Central

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[5]Ibid., p. 16.

[6]Robert P. Howard, Illinois, A History of the Prairie State (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1972), 6.

Railroad. Its builders pushed two branches through central Illinois, the main one going through Champaign, Arcola, Mattoon and Effingham to Centralia. Soon all along the line sprang up, almost over night, towns and villages every three to five miles apart. The one most influencing the West Prairie was Arcola.

The railroad was completed in 1856 and it was from Arcola that trappers, woodsmen, but mostly settlers filtered into the county west of the river and built the farms that would later make Arthur possible. Soon different groups of settlers organized a Presbyterian Church and a Baptist Church in Bourbon Township.[7] They bought railroad land and settled down to farm and raise their families.

Settlers came to Moultrie County more slowly. In 1868 William and Caroline Kanitz started farming in Lowe Township. Because a fire destroyed the county courthouse in Sullivan records for the county just west of Arthur are almost non-existent. Moultrie County was created from parts of Shelby and Macon in 1843 and it is known that Sullivan was a much older community than Arcola but settlers from that direction did not seem to fill in that area as early as those closer to the railroad.

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[7] Tuscola Journal, May 4, 1972, p. 5c.

After the courthouse burned in 1864, Moultrie County sold its swamplands to build a new courthouse and this encouraged settlement.[8] Though the Methodists and Christians organized early in eastern Moultrie County, the area had a reputation among Sullivan citizens for lawlessness and rowdyism.[9]

The Farm Drainage Act of 1870 aided the newly settled communities with marshy land. At first the farmers drug a heavy log behind a team of oxen, digging a little trench along the natural drainage flow. Later they dug shallow dredge ditches leading to the streams. This was back-breaking work and did not last.[10] From 1900 to about 1920 a dredgeboat worked in the area of the two counties every summer. The steam-powered shovel arrived by rail on two cars from Goshen, Indiana.

A hole was dug in a field and a flatboat floated on the resulting seepage. The shovel was then placed on the flatboat and dug its way to a stream. The farmer then laid the tile himself in the new ditch. This was

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[8] Janet Roney, "Kaskaskia Reflections," Moultrie County Heritage, I (January, 1973), 16.

[9] Janet Roney, "Kaskaskia Reflections," Moultrie County Heritage, III (January, 1975), 5-6.

[10] Ibid., p. 4.

a very expensive process but the land was so fertile, once drained, that it was a sound investment.[11] The Amish farmers, who had settled in the area by this time, drained their fields in this way also.

When the settlers first came in the 1830's St. Louis or the Wabash River provided the nearest markets for stock and grain. Corn and livestock became the basis of the prairie farms and improved transportation and markets due to the railroads were welcomed. In the early 1920's soybeans were first planted by Henry Jurgens northwest of Arthur in Lowe Township. Beans resist diseases and bugs and were first planted in rows around the corn field to protect that crop.[12] Today both Amish and "English" raise corn and soybeans and some wheat. Only the Amish are still in the livestock business to any extent.

Automation came to the farms gradually. In the 1920's the "English" farmers began to consider the tractor a good investment compared to the cost of raising feed for horses.[13] Today large air-conditioned machinery moves swiftly over fields where simultaneously four- and six-horse teams pull equipment through neighboring fields. The contrast is obvious.

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[11]Fleming, Old Order Amish, p. 7-8.

[12]Ibid.

[13]Ibid., p. 37-38.

In 1865 the first Amish came to the Moultrie-Douglas area settling in the midst of an "English" community. Was the contrast obvious from the beginning? In those days their farming methods and dress were the same as their "English" neighbors. Had they made any significant difference in the community?

Using the Census rolls for 1860 and 1870 it is possible to compare the area before and after the Amish settlement. The handwritten rolls were used to compile information for a five-township area, including Bourbon and Arcola townships in Douglas County and East Nelson, Johnathan Creek, and Lowe townships in Moultrie County. This is the principal area of Amish settlement today, though some families live in North Okaw township of Coles County.

TABLE ONE*

Population Growth 1860-1870

	1860	1870
Douglas	976	[illegible]
Moultrie	1437	[illegible]
Amish	____	72
Total	2413	[illegible]

*Gathered from hand-written census rolls for 1860: Townships 13, 14, and 15-Range 6 East, Moultrie County; Township 14-Ranges 7 and 8, Township 15-Ranges 7 and 8, Douglas County; and 1870: East Nelson, Jonathan Creek and Lowe Townships, Moultrie County; and Bourbon and Arcola Townships, Douglas County.

By 1860 2,413 people lived in the area. Ten years later there were 6,601, almost double the population. However, there were only 72 people with recognizable Amish names.

TABLE TWO*

Amish Heads of Households in Douglas-Moultrie Area, 1870

Jonathan Creek Township, Moultrie County

Levi Yoder
Daniel Otto

Bourbon Township, Douglas County

John Kauffman
Joseph Yoder
D. J. Beachy
Jonas Kauffman
Moses Kauffman
Moses Yoder
Daniel P. Miller
John Lee
Daniel Schrock

*For sources see Table One

TABLE THREE*

Wealth of all Citizens in Real and Personal Property

	Total Value of Property		Average Value of Property per Household	
	1860	1870	1860	1870
Douglas	$799,890	$2,594,070	$2,292	$7,286
Moultrie	671,406	1,768,865	2,696	3,435
Amish		60,050		5,459

*For sources see Table One

The eleven Amish households owned an average of $5,459 in property, both real and personal in 1870. The average household wealth in 1870 for Moultrie County townships was $3,435, and $7,286 for Douglas County townships. The difference between the two counties in 1870 is more interesting than the difference between Amish and "English." However, the Amish did seem to be prosperous for the times.

The Amish heads of households ranged in age from 24 to 55, therefore representing a normal range in age, as did the "English." There was no illiteracy among the Amish heads of households, whereas there were 32 illiterate heads of households in Douglas County in 1870 and 93 in Moultrie County.[14]

TABLE FOUR*

Occupations of Heads of Households

	1860		1870		
	Douglas	Moultrie	Douglas	Moultrie	Amish
Farmers and Farm Hands	243	207	425	461	11
Skilled Labor	43	7	84	4	0
Business Men and Merchants	17	1	55	2	0
Professional	13	0	22	4	0
Common Labor	20	7	90	79	0
Others	4	18	5	1	0

*For sources see Table One

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[14]1870 hand-written Census rolls

Both in 1860 and 1870 more heads of households worked on farms than in all the other occupations put together. All the Amish were farmers. However, there was an interesting range of occupations represented in the area. A comparison of the two counties shows more variety of occupations in Douglas than in Moultrie. This can be attributed to the fact that Arcola was a boom town due to the presence of the Illinois Central. Several of these occupations are related to the railroad itself. Others represent services desired by an increasing population.[15]

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[15]The classification of skilled labor includes carpenter, bricklayer, shoemaker, blacksmith, wagonmaker, seamstress, laver, cabinet maker, match maker, saddler, baker, tailor, painter, butcher, teamster, dressmaker, pump maker, bootmaker, miller, cooper, brick maker, runs saw mill, dresser of marble, tinner, tanner, plasterer, wheelwright, nurseryman, county surveyor. The classification of Business Men and Merchants includes trader, lumber dealer, hotel keeper, merchant, peddler, grain merchant, druggist, milliner, merchant-dry goods, retail dry goods, grocers clerk, jeweler, retail grocer, dealer-farm implements, dry goods clerk, banker, dealer in stores, livery man, drayman, printer and pub., commercial traveler, fruit tree dealer, hardware, clothing salesman, flour mill owner, jackass and stallion keeper. The classification of Professional includes lawyer, physician, constable, M. E. preacher, dentist, teacher, musician, schoolmaster, J. P., city marshall, vet. surgeon, photographer. The classification of Common Labor includes laborer, washerwoman, housekeeper, gardener, prairie breaker, mill hand, ditcher, tending flour mill, warehouse worker, work on railroad, work in saw mill, domestic servant. The classification of Others includes widow, engineer, railroad foreman, land agent, steam boat pilot, railroad freight agent.

TABLE FIVE*

Nativity of all Moultrie-Douglas Area Citizens in 1870

	Douglas	Moultrie	Amish (Included in both counties)
Penn., Md., Ohio	752	432	52
Northeast	149	34	0
South	515	450	0
Midwest	2065	1762	20
Total Native Born	3481	2678	72
German Provinces	146	30	0
Ireland	75	20	0
Other Foreign Countries	102	44	0
Total Foreign Born	323	94	0

*For sources see Table One

Most of the "English" in the area were born in the same states as the Amish. There would not have been a great difference in background due to place of birth. Of course the Amish religion and retention of the Pennsylvania Dutch language still served to set them apart from their neighbors. There was no significant number of foreign-born in Moultrie County for the time. The

larger number of foreign-born in Douglas County was probably due to the employment opportunities near the new railroad as most of these people were found in the town of Arcola.[16]

It must be concluded that the settlement of the Amish among their neighbors in the West Prairie was not a revolutionary event. The contrast between these "plain" people would become more evident as technological changes and progress revolutionized the entire country and the Amish remained the same within their enclave.

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[16]The classification of Penn., Md., Ohio is used because this is the area of Amish concentration prior to the founding of the Illinois settlement. The classification of Northeast includes New York, New Jersey, Massachusetts, Delaware, Maine, Connecticut, Vermont, New Hampshire. The classification of South includes Kentucky, Virginia, Tennessee, N. Carolina, S. Carolina, Arkansas, Colorado Territory, Georgia, Texas, Louisiana, Mississippi, Alabama. The classification of Midwest includes Illinois, Indiana, Iowa, Missouri, Minnesota, Wisconsin, Kansas, Michigan. The classification of German Provinces includes Prussia, Baden, Hesse, Wurtemburg, Bavaria, Saxe Theimer, Schleswig, Hesse-Darmstadt, Hanover. The classification of Other Foreign Countries includes England, Switzerland, Denmark, France, Belgium, Canada, Prince E. I., Scotland, Sharon, Nova Scotia, Holland.

CHAPTER V

THE VILLAGE OF ARTHUR

The English and Amish lived peacefully side by side on the Illinois prairie for a number of years. For the Amish, life would go on the same for generations. For the "English," life would continue to change with the times.

A big change came in 1870 when all the area became excited about a railroad crossing "The Big Slough" from east to west starting from Paris and going to Decatur. It originated as an enterprise of Arcola citizens, as most railroads were local projects in those days. It is now part of the Penn Central Railroad.

Two years later on October 25, 1872, the first train wended its way over a track laid on the ground following the contour, except where grades were absolutely necessary to keep it out of the water. As the track crossed the river going west of Arcola four miles, it made the first tie switch and water tank at what is now Chesterville. Then going on another five miles it became necessary to have another passing switch; so one was made near a road that had been laid out running at right angles with the track, marking the county line. This passing track was first called Glasgow.

In 1872 with the presence of a railroad running almost directly east and west, a semblance of a street

running north and south, and a switch, there was enough to start talk of a town. The earliest settlers of the village itself moved their homes up to the tracksides from the southwest in Lowe Township. They petitioned for a postoffice but were told that there was alread a Glasgow in Illinois. So Robert G. Hervey, President of the Paris and Decatur Railroad and an Arcola man, renamed the village Arthur in honor of his brother, Arthur Hervey.[1]

Michael H. Warren owned the land adjacent to the railroad on the Moultrie County side and Pendleton Murphy owned a similar plot on the Douglas County side. These two men platted the first original town in 1872. Michael Warren entered the plat for the Village of Arthur on September 2, 1873, and deeded over to the Board of Supervisors "All the real estate contained in the streets and alleys of the town of Arthur for the use of the public generally." On June 20, 1873, Warren deeded over Block "A" and Block "B" in the town of Arthur to Robert G. Hervey.[2]

The surveying was done by railroad engineers and certified by Henry C. Miles, Douglas County Surveyor,

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[1]Arthur Martin, "History of Arthur, Illinois," (Unpublished paper, Arthur, Ill., 1954), p. 4.

[2]Abstract of Title issued to Levi Seass, Moultrie County.

in July, 1873. Reeves addition was made on December 30, 1874, and Murphy's addition January 30, 1875.[3] Later additions also increased the size of the Village.

John W. Sears, a carpenter and shoemaker, hauled the lumber for the first house in Arthur from Arcola in 1872. He moved his family there from Owasco, a little town just a few miles southwest which is now extinct. The first floor of the house was used as a store until 1875 when Mr. Sears built a large hall north of his residence for his store. His daughter Oliva was the first baby born in the new village on February 16, 1873.[4]

The second house was built the winter of 1873 by W. Scott Warren and early that same year W. H. Ward of Arcola brought a stock of goods to Arthur and J. W. Barrum conducted his store for him.[5] That spring a drug store and a hardware store opened for business in the lower floor of a large two-story building built by Joel Miller. The second story was used for the first church and Sunday School services until 1880 when the Cook School house was moved into town to become the Union Church. Also Mrs. Banta's subscription school met in

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[3]Miles, Historical and Biographical, p. 77.

[4]Arthur Graphic-Clarion, Souvenir Supplement, March 19, 1905.

[5]Ibid.

the Joel Miller building for two years before the village school was begun.[6]

The Union Church served the religious needs of the villagers until they were able to found their own churches. The Christian, Baptist and Methodist churches were founded first. Later churches were the Southern Baptist, Mennonite, Church of Christ, and Pentecostal.

The national "Panic of 1873" did not stop the growth of this new metropolis and in that year three grain offices opened for business and thirty new houses were under construction.[7] Most of the dwellings faced the north along the railroad right-of-way as did most of the stores, and the Dixon Blacksmith shop. The first business to face west on the main street was begun in 1875 and was a harness shop and furniture store run by Hans Tay.[8]

In 1890 surveyors went through Arthur making plans for another railroad from Danville to some southern Illinois coal fields. It was late 1891 when the first train crossed the original railroad on the new line, making Arthur a railroad center. In 1904 the C. & E. I., as the new railroad was called, built an Interlocker

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[6] Ibid.

[7] Minnie Reeves, "History of Arthur in the Long Ago and Lantern Days, 1872-1929," Arthur Graphic-Clarion, February 15, 1929.

[8] Martin, "History," p. 4.

Tower to operate the railroad switches. A Union Depot had been built to serve both railroads and is still used today by the Penn Central. This depot handled freight, mail, express, and passenger service.

With the entry of the U. S. into World War I in 1917, the transfer of coal from the C. & E. I. to the "Pennsy" for shipment to the northwest assumed large proportions and as many as one hundred men gained steady employment. Dreams of a great freight terminal were rosy, but after the war was over and strip mines opened in northwestern Illinois the rail business declined.[9]

Rather than becoming a transportation center, Arthur was destined to serve the needs of the surrounding rural community. Industries based on poultry, grain and dairy products would continue to modern times. Livestock trading and the sale of farm machinery would bring income to the village. Though the Amish did not move to the village, they would bring their products to sell, and would buy their supplies from the non-Amish Arthur businessmen.

Other industries developed over the years to meet the needs of the area. In the year 1894, N. S. Monroe decided he could make a road-building machine

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[9] Ibid.

that could do better and faster work than any in existence. The advantage of his road machine when working on a pike was that it was not necessary to put one horse in the ditch while cutting off a shoulder, because the bars extended out so that the team and the machine could travel on the road. This made the machine much more efficient with the same power.[10] Soon he was selling his "Jumbo Road Machines" everywhere and in 1913 he greatly enlarged his factory and business. At one time the machines were selling on Russian, African and South American markets, but competition with the big sales departments of larger factories eventually closed him out about 1933.[11]

The needs of the rural community also gave rise to the tile industry. The problem of draining the land has brought income to several Arthur businesses. John F. and Robert Martin developed and built a drain tile factory in 1883. The factory purchased one of the first steam model ditching machines and contracted for drainage work. Not only were farms in this community well tiled as a result of this enterprise but many car loads were shipped elsewhere. As many as a million feet of tile

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[10] Niles, Historical and Biographical, p. 278-9.

[11] Martin, "History," p. 8.

a year were produced before the closing of the factory in 1920.[12] In 1910 the company had eleven men working in the factory and eleven men out selling drainage in the country.[13]

Arthur Martin started out as a young man helping his father in the Arthur Tile Factory and assumed full management at the death of his father. With the area drainage improved and the demand for tile getting less each year, Mr. Martin established the first Ayto service station and later expanded to include a bulk plant and a delivery service. He organized the Arthur Construction Company and the Consumers Coal Company, and in partnership with Joe Fitzjarrald founded the Progress Manufacturing Company in 1922. This company makes caskets, tank trucks and underground tanks. The company-sponsored Progress Foundation contributes to both community and other religious and education projects.[14]

A new tile factory, Advanced Drainage of Illinois was founded in 1970. This company, owned by Eli D.

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[12]Reeves, Graphic.

[13]Graphic, May 5, 1960.

[14]Joe Hood, "Arthur, Illinois Civic Projects, 1972-1973." (unpublished paper, Arthur, Ill., 1973), p. 4.

Herschberger, manufactures plastic drainage tile which is in great demand by today's farmers. This is now a million dollar business.[15]

Other local industries included several broomcorn companies. In 1894, D. L. Fishleigh went into this business with warehouses on both railroads.[16] In 1934 there were still two broomcorn warehouses but they are now gone. Arthur was never the broomcorn center its neighbor, Arcola, has been.

The citizens of Arthur found ways to relax from their business enterprises. They devised ways to entertain themselves and their rural neighbors which have not been approved by the Amish. An Opera House served the community at the turn of the century, offering dramas and comedies. Later the movie house put it out of business. A half-mile race track offered entertainment in the early twentieth century. Lovers of good horses took much pride in the track with its barns and grandstand. The Moultrie-Douglas County Fair has a reputation throughout the neighboring counties for

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[15]John A. Dukeman, "Way of Life of Illinois Amish-Mennonite Community and Its Effect on Agriculture and Banking in Central Illinois," (unpublished thesis, Stonier Graduate School of Banking, 1972), p. 26.

[16]Graphic, Supplement, 1905.

bringing big-name dance bands to play for dancing. But the Amish have never taken advantage of these leisure-time activities.

As time went on the life of Arthur citizens and the neighboring "English" farmers became more and more in contrast to that of the Amish. Technological changes brought social changes. The summer of 1907 was the year of the automobile for Arthur. Five citizens got them all the same time from Auburn, Indiana. They were all alike except in color and were called "The Model." Roads were at first merely lanes. They were muddy in winter and pure dust in summer. The need for better roads became increasingly important as more people came to use them. Farmers cared for the roads adjoining their land. Then each township elected road commissioners and levied taxes for highway building and upkeep. Arthur reaped a harvest from that kind of business through the Monroe Road Machinery Company.

The cities began to build hard roads eight feet wide at first out from various directions to the county to draw trade to the city. Cities tired of mud began to pave their streets. In 1907, John T. Martin was elected Mayor of Arthur on a platform to pave the main street of Arthur. Every winter Vine Street was full of mudholes so deep that an empty high-wheeled wagon with

four horses could often be stalled in the center of town. So the town put a pavement three-fourth's of a mile north and south through Arthur. Each spring there would be a coating of mud six inches thick on this slab, which had been carried on by vehicles from the deep muddy side roads, and had to be removed.

By 1910, people who had cars were reported to be taking weekend trips to such faraway places as Arcola, Hindsboro, and Tuscola. Five years later the first mile south of Arthur was oiled with a new road oil. The days of thick dust and deep mud would eventually become a thing of the past.

The State paved Route 133 with concrete in 1933 and it was as if Arthur citizens had been liberated. In 1948 Arthur was linked to Route 36 by pavement.[17] But wide oiled shoulders were provided through the years for the horse-drawn vehicles which would remain.

Improved transportation brought more changes in the lives of the Arthur citizens and the neighboring farmers. The population shift away from the rural areas to the established cities deprived Arthur of a lot of its natural increase, but did not cause its death.

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[17]Martin, "History," p. 15-16

[illegible]

Population of Arthur[18]

1880 - [illegible]	[illegible] - [illegible]
1890 - [illegible]	[illegible] - [illegible]
1900 - [illegible]	[illegible] - [illegible]
1910 - 1080	1960 - 2120
1920 - [illegible]98	1970 - [illegible]

As can be seen, Arthur has consistently grown over the years with only one exception. This is very unusual for a small rural town in this country and attests to Arthur's stability as a commercial and industrial center.

Many Arthur residents today find employment in industries at Decatur or Champaign. U. S. I., the petrochemical plant at Tuscola, and its related industries have provided employment and brought new population to the area.

The Village of Arthur considers itself progressive and up-to-date. Over fifty per cent of the families send their children to college. The citizens travel throughout the world. They maintain fashionable homes and apply recent technology to their businesses. The retail shops advertise in a wide area to attract out of town business and tourists. And they capitalize on the presence of the Amish Community on their outskirts.

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[18] Dukeman, "Way of Life," p. 5.

CHAPTER VI

THE MENNONITES

As noted previously, the followers of Jakob Ammann broke away from the Mennonites in seventeenth-century Europe. However, in the Arthur settlement the trend has been in the other direction. Desire to keep up with technological changes in farming have brought a lot of the younger members of Amish families back into the Mennonite fold.

The first Mennonites to America had come to Plockhoy's settlement in New York in 1644 and from there to Germantown, Pennsylvania, in 1683. These were the Swiss and Palatinate neighbors of the Amish who came at the same time. Their settlements expanded in the same directions as the Amish. Some Mennonites came to Illinois as early as 1839, but not to the Arthur area. There were enough in Illinois to support the founding of an English-language periodical for Mennonites called the Herald of Truth, published in 1864 by John F. Funk in Chicago.[1] The trend within the Mennonite Church has been one of unification and toleration for slight differences between congregations. All follow closely the teachings of Menno Simons, but vary some on the strictness of dress and the use of modern equipment.

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[1]Harry F. Weber, Centennial History of the Mennonites of Illinois 1829-1929 (Goshen, Ind.,: Mennonite Historical Society, 1931), 641-646.

The Amish also attempted to unify their different congregations in the nineteenth century with a series of general conferences. However, there have been several schisms in the past century. By 1962 a growing break became prominent between the "house" Amish and the "church" Amish in Ohio and Pennsylvania. The "church" Amish or Progressives chose to relax some of the rules on clothing and the ban on more modern equipment. They called themselves Amish Mennonites and merged with the Mennonites of Indiana in 1916. Today they are indistinguishable from other Mennonites. Their numbers were swelled by immigrants from Europe in the post-Napoleonic period.[2]

The "house" Amish are now officially the Old Order Amish and maintain the dress and culture of the seventeenth century.[3]

The Amish Mennonites came to the Arthur area in November, 1883. When Mr. and Mrs. Eli D. Troyer moved from Holmes County, Ohio, they had thought at first they would join the Old Order Amish community. But after realizing the changes in life style that would be required, they joined the Walnut Creek congregation of Amish

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[2] Wenger, Glympses, p. 111-112.

[3] Dyck, Introduction, p. 182-4.

Mennonites in Woodford County to the north. Once in a while, ministers from Howard County would come to Arthur to preach for the Troyers, and other ministers would stop by on their travels between communities.

On Sundays when they did not make the long trip to Walnut Creek or did not have a visiting minister, the Troyers would take their children to the Amish services in one of the local homes. They were concerned, however, about having their children grow up without a real church home.

By 1893, several other Amish Mennonites had moved to the Arthur area. John D. Mast and Jerry D. Mast had brought their families from Howard County, Indiana to settle and several young men from Iowa, Ohio, Pennsylvania, and Maryland had sought their fortune by working on the farms in the community. They, too, missed their church and did not feel at home with the Amish church service.

These people began to realize also that there were some younger people who had been brought up in the Amish faith and were dissatisfied. They would probably become members of an Amish Mennonite Church if one were organized.

So in 1893 Eli D. Troyer led the way in organizing a Sunday School in the Bolinger School house northwest of Arthur. He became the Chorister and John Zook, a young man from Indiana was elected superintendent. The school house was filled every Sunday.

The population was swelled by the addition of the family of Abe D. Mast, a brother to John and Jerry. But the members of the church would soon begin to move away. There were several reasons but chief among them was the pressure put on by the Old Order Amish who did not like losing their young people to the Amish Mennonites.

Eli Troyer very much wanted a farm of his own and tried to buy one in the community but the deal fell through, probably due to pressure from the Amish. In February, 1895, he had found a farm in Ohio so he moved his family back there. By 1896 the membership had decreased enough to meet in the home of Jerry D. Mast, northeast of Arthur. Typical names of the Amish Mennonites were, besides Troyer and Mast, Herschberger, Helmuth, Miller, Keim, Yutzy, and Kohli.

With all their trouble, the Amish Mennonites felt confident enough to build a church building in 1897. This was located north of Arthur on the second road going west. There were about twenty members at the time. Donations were accepted from congregations in other states to cover expenses. Isaac A. Miller was the first minister from the congregation and was chosen by lot. When he moved to Michigan, Seth P. Herschberger was called by lot. He later moved to Shipshewana, Indiana. The lot was used

again to call Simon D. Miller, John Keim and Jose J. Helmuth. Helmuth died of typhoid fever in 1908. From then on, the congregation was dependent again on visiting ministers. John Birky of Hopedale, Illinois, served as bishop most of this time. By 1912 many of the members had moved to Hopedale, Illinois; Howard County, Indiana; Shipshewana, Indiana; or Archbold, Ohio. The last to go were the Frank Keims who moved to Archbold.

Often the members had walked to church, some carrying their babies, for many miles in order to worship in their own way. The roads were so muddy that big chunks of mud would fall off the buggy wheels. Some of the converts had been baptized in the creek south of the little church. It was with regret that they gave up their attempt to establish an Amish Mennonite Church on the Illinois prairie.[4]

The largest group of Mennonites today in the world is called simply the Mennonite Church. It holds to the Dordrecht Confession of faith and sponsors a General Conference every two years. Many of the smaller Mennonite groups have been taken under the wing of this General Conference organization.[5] It was organized in

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[4]Orva Helmuth, History of Arthur Mennonite Church (Pamphlet printed at Arthur, Illinois, 1958), 25-29.

[5]Frank S. Mead, Protestant Denominations in the U. S. (New York: Abingdon Press, 1961), 150.

1898 and has three major boards to administer the church's responsibilities: The Mennonite Publishing Board, Mennonite Board of Missions and Charities and Mennonite Board of Education. This church does a great deal of mission and relief work, it sponsors high education facilities and encourages the education of members, and it has published many books on worship and on the history of the church.

The Arthur Mennonite Church, located in the Village itself, was organized in 1936 with most of the members coming from the Amish Community. However, the ministers have been trained for the ministry and do not come from the community.

Bishop J. A. Heiser of the East Bend Mennonite Church, near Fisher, Illinois, visited the Arthur area in 1926 to investigate the spiritual needs of the community, but in his opinion everything was satisfactory so no attempt was made to start a Mennonite Church. There were no Mennonites near Arthur at that time.

But Bishop Heiser had a vision of a Mennonite Church in Arthur, and when the Mose Troyer family left the Amish group in 1929 and traveled to the East Bend Mennonite Church for Sunday services he knew there was a need for a church in Arthur. Apparently, there were several who

felt that they would be more confortable in a less strict church discipline. And in 1935 another group began to travel to the East Bend church at Fisher for services.

The Troyers moved to Middlebury, Indiana in 1935, but the die had been cast for a new church at Arthur. The Obie Bontragers, who had moved to Arthur in 1936 from Nappanee, Indiana, and attended the East Bend Church, opened their home in October for church services. They lived in the northwest part of Arthur.

There were eight members that fall and services were held on Sunday afternoon with Brother Heiser or Brother Harold Zehr coming from Fisher to help. A series of revivals over the Christmas holidays brought five more converts. In the spring of 1938 the congregation was allowed to rent the Union Prairie Church southwest of Arthur in return for keeping it clean and repaired. Their first pastor, H. J. King, and his family came from Harper, Kansas, that fall to preside over thirty members.

The Mennonites continued to grow by leaps and bounds. They moved back to town in 1939 to the Pentecostal church building and built a new church in 1948-49. The labor was completely furnished by the members who got the building under roof in time for winter weather, and worked all

winter inside. They now had around 200 members. The Mennonites have continued increasing in number and completed an addition to their church in 1972.[6]

Their origin and growth can be attributed directly to the yearning by younger Amish people for the modern improvements in American life. The social and economic changes they have gone through in one generation have been revolutionary. Though some members seem to be more conservative in the conduct of their family life than others, there is almost a driving force in the Mennonite community to "catch up in a hurry" with the rest of American society in many ways. However, in their worship they still practice foot-washing and a mild form of shunning. Many Mennonites maintain a conscientious objector status though some have served in the military without seeming to suffer any recriminations from the Mennonite community. Many of the young people devote a year to community service somewhere in the United States or South America. The Mennonite Service Organization has provided disaster aid throughout Illinois and the United States. These people have contributed a great

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[6]Helmuth, History, p. 1-12.

deal to the eceonomic progress of the Village of Arthur, and are more and more taking part in the civic activities of the whole community.

Down through the years there have been groups of Mennonites who felt that the changes have come too fast and they have split off to form Conservative Mennonite Churches. There are three of these groups.

The Sunnyside Conservative Mennonite Church was organized by former Mennonites in 1947. Jacob L. Graber was the minister and they had 26 families at the time of the break. Their church is located just west of Chesterville on Route 133.

Henry J. Plank was the bishop of the Quinn Chapel Conservative Mennonite Church. Established in 1955 with 15 families, it is located just north of Cooks Mill, in Coles County.

Ten families established the Prairie Chapel Conservative Mennonite Church in 1968, as an offshoot of the Sunnyside Church. Their church is south of Arthur and Levi J. Stutzman is their minister.[7] These three churches belong to the Conservative Mennonite Conference organized in 1910.[8]

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[7] Dukeman, "Way of Life," p. 18-19.

[8] Fleming, Old Order Amish, p. 42.

There is one more group related to the Amish at Arthur which remains to be described. The Beachy Amish Mennonite Church resulted from a separation from the Old Order Amish at Somerset County, Pennsylvania in 1927. The group was led by Bishop Moses M. Beachy, who refused to practice the strict form of shunning.[9] They continue the Old Order practices with respect to dress and family life, but drive inexpensive black cars and use modern equipment in their fields. They still speak the language called "Pennsylvania Dutch."

The Beachy Amish established their church southeast of Arthur in 1957. There are around twenty-eight families who belong. The name of their church is the Pleasantview Beachy Conservative Amish Church and Sam E. Petersheim is their bishop, Dannie Diener, minister, and Menno B. Kuhns, deacon. They have their own parochial schools and do not allow their children to go to town on Saturday nights as the Amish do.[10] Many of their members have been Old Order Amish.

The presence of Mennonites and Amish together in a community is typical throughout the United States. The schisms have been typical throughout the history of the

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[9] Mead, Protestant, p. 148.

[10] Lukeman, "Way of Life," p. 16-17.

Mennonites. In a way the groups are complementary and fulfill the needs of individuals who must change groups to satisfy their consciences.

CHAPTER VII

THE PARADOX

When you visit Arthur you will see the latest model cars and trucks driving on the same streets as horse-drawn buggies. You will see farmers pulling big orange metal wagons full of corn behind shiny green covered tractors, and farmers pulling high-sided wooden wagons full of corn behind teams of broad-hooved horses.

If you stop to ask directions or to get acquainted, you will find both Amish and "English" friendly and courteous. As you walk down the street several people will probably smile and say hello even though you're a stranger. You will see giggling mini-skirted girls and long-haired, mustached boys. You will also see giggling girls with skirts almost to their ankles and bonnets on their heads, and smooth-faced boys with broad-brimmed hats. Two worlds meet in Arthur. One very much of the present, the other working hard to stay in the past.

The Amish try to practice the teachings of the Bible literally. One of these is Romans 12:2 which in their German Bible translates "Do not fashion yourselves in accordance with the world." They practice very seriously nonconformity to the world and conformity to each other. Their style of dress is maintained through the discipline of the church, both to separate them from the rest of

the world and to prevent them from showing "pride" among themselves. Women dress alike from the time they are babies. The men do too. Small children look like miniatures of the adults.

The men remain clean-shaven until they marry. At that time they grow a beard, perhaps as a symbol of their new responsibilities. They never wear a mustache but grow some handsome beards. Mustaches and buttons were associated in seventeenth-century Europe with soldiers, who were quite fashionable dressers for their time. Amish men substituted the hook-and-eye, although today you might see a few buttons. Their hair will be parted in the middle and cut evenly all around coming just below the top of the ear. They wear black or midnight-blue suits for good. The coat, called a "Mutze" has no lapels and a split tail. The pants are of the "front-fall" type, held up by suspenders. Work clothes are made of blue denim and in much the same style. Since neckties serve no useful purpose and are only decoration, they are not worn. They wear flat-crowned, broad-brimmed black felt hats in winter, and natural straw ones of the same style in summer.

The older women dress mostly in black or navy blue but younger women and girls wear soft pastels, certain shades of lavender, tan, and green being favorites.

Closings are made with straight pins instead of zippers. The pattern of the dress is always the same, with a full pleated skirt and three-quarter length sleeves. The skirt is so full that maternity clothes are never a problem. Their hair is parted in the middle and smoothed into braids which are brought back and up into a circle on the back of the head fitting neatly under the little white prayer cap which they always wear in public. When working in the garden they may tie a scarf around their heads, tying it in back, or they may wear a straw hat. In winter married women wear long black woolen shawls and black bonnets.

Another way the Amish maintain their nonconformity to the world is by continuing the use of their "Pennsylvania Dutch" language. This is a dialect of High German resembling that still spoken in the Rhineland area of modern Germany.[1] Some English words have naturally crept into this language. Their Bible and their sermons are in High German. But they learn to speak English in the public schools and have no "accent" when speaking to an "English" person. It's possible to overhear some "Dutch" if a group of Amish are talking amongst themselves. But the transition from "Dutch" to English seems to come naturally when they meet a non-member. They will never rudely speak in their own language when

someone is present who cannot understand them. However, to maintain their old language is another way to continue the old ways and to bring up their children understanding that they are "different" and that the difference is desirable.

When an Amish boy reaches courting age, he will usually have a Bachelor's buggy. This is an open, one-seated buggy and is as important to him as that first car is to the average high school boy. The family will own a black covered buggy with a rectagular roof, a removeable windshield, and battery-powered lights for night driving. These might have one, two, or three bench seats and a snap-on flap in back which covers a storage area. Two and three seaters have sliding doors on the side. In winter, portable heaters are sometimes used in the buggies. Because the buggies are often a hazard on the road, the state has provided oiled lanes beside the asphalt highways, but these often become full of holes and buggy-drivers prefer the smooth highway. Strangers will notice road signs with a silhouette of a horse and buggy. These "universal language" signs have replaced signs which used to read "horse-drawn vehicles."

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[1]John Andrew Hostetler, Amish Life (Scottdale, Pa.: Herald Press, 1952), 18-19.

Accidents are not frequent but do happen. Motorists find it hard to believe that the buggies are going as slow as they are and approach them sooner than they expect.

The use of the buggy, as well as the other Amish practices, helps to maintain that separateness from the world. The old ways are best. It is much easier to maintain the ban on modern gadgets now than to lift it and then find they had made a mistake. They believe the adoption of anything new would open the floodgates to modern society and they would lose their hold on their young people and their entire way of life. It is easy to see, however, the pressures that are put on the young people to leave the faith and join modern society where they can have cars and other advantages.

The Amish are allowed to ride in cars, buses and trains. Ownership makes the difference. Many of the older Amish hire a car to take them to Florida in the winter. The local bank furnishes taxi service between its two buildings and the Amish use this frequently. Amish girls who keep house in local homes are willing to be picked up and delivered by their employers in automobiles. And some of the Amish who are employed by local builders, drive trucks on their jobs. These allowances can be made because ownership is still in the hands of the "English."

Biblical and traditional given names are common among the Amish. Typical first names for men are: John, Levi, David, Edward, Eli, Joe, Andrew, Elmer, Benjamin, Fred, Amos, Jerry, Harvey, Reuben, Jacob, Henry, Daniel, Sam, Ervin, Peter, Tobias, Monroe, Alvin, Abraham, Elva, Melvin, Omer, Edwin, Menno, Noah, Jake, Chris, Roman, Sylvan, and Ezra. Women's names are: Anna, Edna, Martha, Fannie, Mattie, Lydia, Sarah, Mary Ann, Lizzie, Verna, Barbara, Fern, Ann, Anna Mae, Amanda, Sovilla, Clara, Esther, Viola, Abbie, Nancy, Sadie, Emma, Laura, Ada, Amelia, and Katie.[2]

All of the Amish of the Arthur community live in the rural area. They do not live in town. Their farm homes are usually plain and painted white and settled in the midst of several other buildings. Although they do not have electricity or telephones, they do have gas heat, gas refrigerators and pressurized water. Many have indoor bathrooms. They use air and hydraulic motors for many purposes on their farms.[3] Their farms are vulnerable to lightning, exposed as they are on the prairie. But the Amish will not use lightning rods, believing the lightning is an instrument of God's punishment.

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[2]Browning, Amish, p. 32.

[3]Julie Pharis, "Amish People Draw Praise," Mattoon Journal-Gazette (Speech to Mattoon High Twelve by Gale Pearce, Farm Manager for the State Bank of Arthur, February 14, 1973), p. 3.

The inside of the home seems plain by most standards, but comfortable. Bright hardwood floors are covered by only a few colorful, hand-braided throw rugs. There might be a plain linoleum rug on the kitchen floor. Instead of curtains, each window will have a plain-colored cotton drape, the width and length of the window and usually a shade of blue, which will be drawn back in the daytime to one side and released at night as a shade.

Only the necessities in furnishings will be found, and these will often be worn from hard use. The housewife does not have to "redecorate" to keep up with her friends. There will be hand-made quilts on the beds and hooks on the walls where clothes are kept since there are no closets. The kitchen will be well-stocked with dishes and pans, since many people are fed here. But no one worries if the dishes don't match or if they are "antiques." Some of them probably are.

If the house is one that has been built by the Amish rather than purchased from an "English," it will have sliding doors on the first floor, making it possible to open up one large room for church services. Sometimes purchased homes are remodeled to make this possible. In summer, services are often held in the barn. It is the responsibility of the person who last had church to transport the benches to the next place. The church-wagon in

the driveway indicates that church has been held here in the last two weeks or will be held here the next Sunday.[4]

The kitchen is the largest and warmest room of the house. It is here that most of the family's activities take place. Besides food preparation and meals, this room is the site of the evening's recreation and the children's studies. The father may read from the Bible or the newspaper and the mother will have mending and handwork to do.

Besides cooking for her family and community get-togethers, the wife may cook items for sale at the Amish Market in Arthur. She may sell baked items from her home. The garden is her responsibility as well as the care of the children. She may help in the fields at busy times of the year. Almost all of the family's clothing is sewn at home, and she may have other enterprises such as chickens, bees, berrying, and helping with the milking.

Typical foods found in the Amish Market are pies, cookies, swweet rolls, garden produce, noodles, potato chips, pickles, canned meat, jams and jellies, eggs,

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[4]Browning, Amish, p. 36-38.

homemade bread, and honey. There are also some braided rugs, corn-husk dolls, potted house plants, and other craft items. Amish men and women serve as clerks and run the store as a cooperative. It is the only purely Amish enterprise found within the village.

The Amish family is a close-knit social unit. Children are wanted. The average family will have seven or eight children, whereas non-Amish families will usually have from two to four children. Couples marry and start their families in their late teens and early twenties. They will be grandparents in their forties. One of the parents' chief concerns is that their sons will find land or a trade within the Amish community and will not be forced to join the non-Amish world to find employment.

Amish ministers are chosen by lot and do not receive any special training or pay for their services. It is their responsibility to administer the discipline of the church but decisions are made by a voice vote of the congregation. Each bishop has authority in his own district and does not answer to any larger church organization. However, Bishops from different districts may get together to discuss problems and may agree on some uniform practices.

Communion is celebrated twice a year in fall and spring. The Amish practice foot-washing in their services and the Holy Kiss. Regular services are held every other

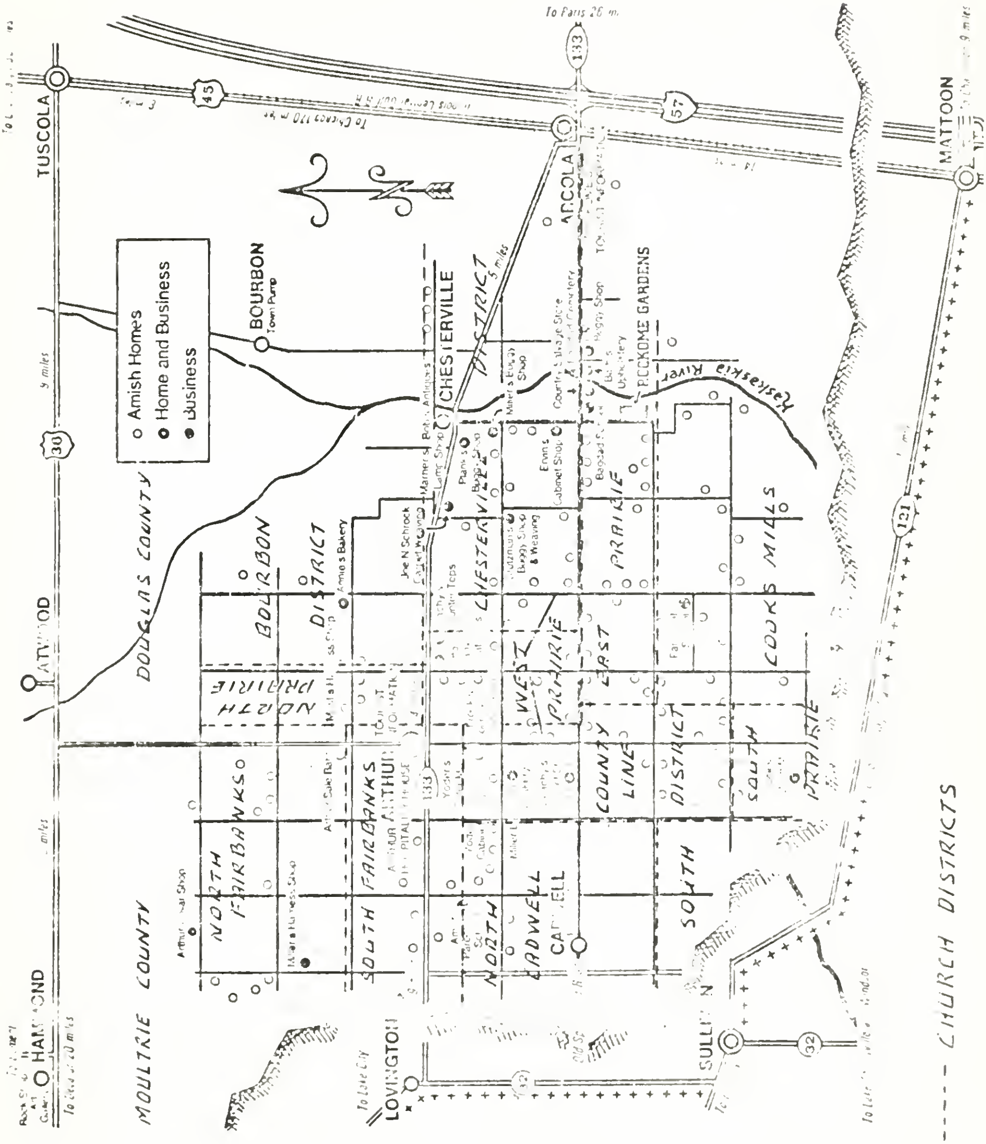
Sunday, with Sunday school being taught on alternate Sundays. In the Arthur community districts alternate their church services so that about half the districts are in church one Sunday and the other half are in church the next Sunday.

The buggies start arriving about 8:00 or 8:30 and appointed hostlers unhitch the horses and care for them. The house and grounds have been specially spruced up for the occasion as each family has the responsibility of hosting church about once a year. Members enter the house, or the barn in summer, and are seated by sex, with men and boys in front and women and girls in back. This makes it more convenient for mothers to slip out with small children or to check on last minute preparations for the noon meal. Some may see this as an unequal relationship between the sexes, but the Amish do not. Both men and women have definite roles to fulfill, and work side by side in running the home and providing for their children. The only exception is that women are not chosen as ministers and this is based on scripture.

The service opens with hymns which are chanted in unison. The Amish use the Ausbund as their hymnal. This ancient book contains only words, no musical notes. The tunes have been handed down over the centuries by song leaders who start each line and the others join in. Part-singing is looked on as a sign of pride. The hymns often deal with the trials of the early martyrs in Europe.

The ministers meet during this time in an upstairs bedroom, where they decide in what order they will give the sermons and discuss any other church business. When they come downstairs the singing will stop as soon as the hymn is completed.

The first minister will deliver a "short" sermon of about thirty minutes in length. This is called "making the beginning." There will be a long sermon and another short sermon delivered by different ministers. Then there will be testimonials. All of these are interspersed with prayers and hymns. The ministers have no notes for their sermons, but believe that the Lord will tell them what to say. However, they are students of the Bible and have a ready store of texts from which to choose. At the end of the service special ceremonies are conducted, if need be, such as baptisms and the ordaining of preachers. Announcements are made, such as the prospective marriage of two members, and if there is special business of the church the non-members are excused and this is discussed and voted on. Whether to apply the Meidung to an erring member might be one of the items of business to discuss. By the time church is over, the members will have been sitting on backless benches for about three hours.


TUSCOLA
ARCOLA
MATTOON
ATWOOD
BOURBON
Town Pump
CHESTERVILLE
ROCKOME GARDENS
LOVINGTON
To Paris 26 mi.
Kaskaskia River
DOUGLAS COUNTY
MOULTRIE COUNTY
Amish Homes
Home and Business
Business
BOURBON DISTRICT
CHESTERVILLE DISTRICT
NORTH PRAIRIE
NORTH FAIRBANKS
SOUTH FAIRBANKS
WEST PRAIRIE
EAST PRAIRIE
COUNTY LINE
SOUTH DISTRICT
SOUTH PRAIRIE
COOKS MILLS
NORTH CADWELL
CADWELL
SOUTH
Amish Bakery
Joe N Schrock Carpet Weaving
Plank's Buggy Shop
Ervin's Cabinet Shop
Miller's Buggy Shop
- - - - CHURCH DISTRICTS

Then all the members are fed a light lunch by the hostess and her helpers, the older people eating before the children. The next few hours are spent in visiting before the buggies wend their way homeward. The young people may come back in the evening for a "singing."

There are approximately 1,800 people in the Arthur Amish community and they are divided into twelve districts. Each district is a church and has a Bishop, two ministers and a deacon. When one of these leaders dies or new districts are divided, new leaders are ordained. The members nominate men who they think would make good ministers. Before a regular church service these candidates meet with the ministers upstairs and then are seated at the front of the congregation. Bibles are placed on a table at the front, one for each candidate. Before coming down to church the Bishop has placed a piece of paper with a verse of scripture on it in one of the Bibles. After the worship service the candidates are invited to select one of the Bibles. The man who finds the scripture in his Bible becomes the new minister. All boys are brought up knowing that the lot may fall on them and it is a heavy burden which lasts a lifetime. It also carries a great deal of respect, since the Amish consider these men chosen by the Lord, and the other members sympathize and cooperate with their ministers.

Like the early Anabaptists the Amish believe in adult baptism. When a young person has decided it is time to join the church, the baptism ceremony takes place at the end of the church service. Young people may make this decision a few years after they have graduated from the eighth grade. Usually they will wait till there is a group and for several Sundays they will receive instruction upstairs with the ministers before church. On the Sunday set aside for baptism they will be seated at the front of the congregation, boys and girls separated. The Bishop will use the method of pouring to baptize the boys and his wife will do the same for the girls while he says the words. By being baptized they have joined the church and are expected to now look for a mate and settle down into the accepted rural way of life.

The practice of the Meidung has been most controversial among the Amish since Ammann's time. Different churches practice it differently. Pronounced "mite-ing" or sometimes called "churching" or "shunning," it is used to discipline members who have broken some rule or rules of the church. The purpose is to redeem the erring member, not to drive him or her away from the church. However, this is sometimes the result. Members are allowed to talk to the shunned person in order to bring

them back to the correct way of living, but they may not eat with them or have any other social relationships with them. There have been cases where shunning has caused mental breakdowns and even suicides to occur. However, the original intent of the Meidung is to provide a loving punishment for the erring member rather than the punishments used by the Catholic Church in seventeenth-century Europe. The Amish do not believe in violence and capital punishment, and this was their answer to providing for obedience to their laws.

Because the Amish are warned aginst the "unequal yoke" in the Bible, they do not join organizations with non-Amish. This includes insurance companies and government aid. They provide for their own communities through a practice called mutual aid.

When an Amishman's barn burns the community helps him rebuild. The Deacon is called the Minister to the Poor and takes care of hospital bills and all financial losses. He collects from the members according to their ability to pay, and turns this over to the Deacon of the district where the loss occurred. Sometimes poorer Amish will volunteer their time in lieu of money for materials. In case of a barn or a house, one day is set aside for raising the walls and putting on the roof. It is a social gathering with the women furnishing plenty of food for

the workers. However, there has been a lot of work done before this day on estimating the cost of materials and ordering them, and laying the foundation for the building. There will be more work in finishing up the building.

Gleason Ping, an "English," who was in the lumber business in Arthur for a few years, tells of the time an Amishman's home burned to the ground. The next day the Deacon came into the lumber yard and asked him to attend a meeting on an appointed day in a certain Amish farmer's tool shed. When he went to the meeting he was told how the new house was to be constructed and asked how much the materials would cost. He jotted down some figures and made a bid right then for the materials. They discussed it briefly and then accepted his bid and told him to have the materials sent out right away. He went to the site on the day of the house-raising and found the Amishmen scrambling like beavers all over the new structure. The farmer who suffered the loss is expected to absorb a small portion of it, but the community shares the rest.

The Amish are generous contributors to the Red Cross, Tuberculosis Association, and the Cancer Fund. They do not buy poppies since this is war-related. Before the discovery of a prevention for polio, they

gave generously to the March of Dimes.[5] This is probably because in the fifties their community was hit so hard by this disease. They also help with the Mennonite Relief Sale held yearly at the Arthur fairgrounds.

The Amish are very frugal in their own financial dealings. They are aware of prices and shop for the best buys. Mr. Ping tells of closing a deal in March to build a house for "Little Jake" Chupp the next July. Jake wanted a bid on the materials and he paid for them right then. Between March and July the situation in Korea became very serious and it looked as though American soldiers would be sent in great numbers. The price of building materials skyrocketed. Jake kept up on current events and had anticipated what would happen to building materials if war broke out. When July rolled around, the lumber dealer told Jake that his materials had arrived by railroad car but that he sure had been smart to buy when he did as he would be getting the house at cost. So Jake volunteered to bring his wagon in to get the materials and the lumber yard would not have to pay men to haul them to his farm, which would be an extra expense for them. Arthur businessmen often say they have never lost a cent on the Amish but they find them to be sharp traders.

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[5]Harrison Wesley Brown, "Effects of History and Culture of the Amish upon the Educational Program in the Arthur Community Schools," (unpublished M. S. Thesis, Eastern Illinois University, 1953), p. 22.

The Amish maintain conscientious objector status with relation to military service. They will not train in military camps, even for noncombatant assignments. They do, however, accept volunteer work in mental institutions and sometimes in hospitals behind the lines in return for their military exemption. They have always suffered for this stand. Though they are not persecuted today, there is still friction between the two communities over this issue. It is particularly evident during a major war.

During the Civil War, Mennonites and Amish were allowed to pay a fee of $300 or to hire a substitue in return for their exemption. During World War I they served as medics or were given agricultural exemptions. Some Amish fought during the second world war.[6] Apparently the threat of Hitler and the attack by the Japanese seemed too much of a threat to some and they saw that particular war as an exception to their rule against all wars. Some worked in Civilian Public Service camps doing forestry and soil conservation work.

The pressures to conform to the world are met head on by these Amish boys who must perform some kind of

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[6] Wenger, Glimpses, p. 152-157

service away from their community. The parents are always concerned that the temptation will be too much for them. But many return to take up where they left off as members of the Amish society.

Amish people will not swear an oath in court and therefore do not engage in law suits. The only time this rule has been broken is if it involves a matter of religious principle. The law requiring children to attend high school was serious enough to be an exception. There was also the matter of forcing Amish farmers to pay into and receive government aid. However, these cases did not take place in Illinois.

Because they own land, the Amish pay large amounts of real estate taxes. They usually have enough dependents to escape income taxes, and because any gasoline they buy is for farm use, they do not contribute to road taxes. They come to the polls in large numbers when they feel it is vital to their own interests. They are not concerned with the election of state and national officers nor do they run for public office themselves. The school district in Arthur this past year held a referendum on a building program which would add vocational rooms, a gymnasium, and a swimming pool to the high school. The Amish came to town in droves to vote, and of course, the referendum lost. Since the addition would raise real estate taxes considerably, their interest is understandable.

This was not the first time the Amish and "English" have disagreed about the school system. There has never been a problem about high school attendance although the law states that all children must attend school until they are sixteen. The County Superintendent and the state authorities have overlooked the practice of Amish children leaving school after the eighth grade. In the 1960's, however, an issue arose which caused some Amish families to take their children out of the public schools and to start their own parochial schools.

When unit districts were formed in 1948 the Amish agreed to become part of the unit school district if they could keep their rural schools. Teachers were provided by the Board of Education and the Amish chose not to ride the school buses. In 1950, however, they asked to ride the buses and routes became very complicated because of dropping some children off at rural schools and bringing others to town. The end result was unhappy non-Amish parents whose children were required to spend long hours on the bus.

The State of Illinois passed the Life Safety Code in 1965, to become effective in 1970. Seeing what was coming the School Board met with the Amish rural representatives, presenting their plan for a consolidated rural attendance center. The Amish seemed to be in agreement

but two referendums failed. Some of the Amish went to Springfield and met with Ray Page, who was then State Superintendent of Schools. They were told they could keep their rural schools. This was in direct contradiction to what the school board had been told. Apparently, the State Superintendent's office did not want a confrontation with the Amish like the ones occurring in Wisconsin and Ohio at the time.

In 1969 the school district purchased five portable classrooms and placed four of them at the north edge of Arthur, and the other near a rural school one-half mile south of Arthur. These two attendance centers replaced the nine one-room rural schools. The Amish were not happy about this solution but many of them continued to send their children to these schools.

Since 1969 four Amish parochial schools have gone into operation and reduced the attendance in the public schools. Because state school aid is based on the number of students in attendance, the school district has suffered through the loss of these student. In 1972 there were 160 Amish students in the public school system and 200 attending parochial schools.[7] Their buildings are the old rural schools purchased from the school board.

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[7] Dukeman, "Way of Life," p. 33-34.

Amish single ladies work as teachers. They have an eighth-grade education and no special training for teaching. However, this trend has occurred all over the United States and the Amish school systems in some areas have been developing materials and texts for use in these parochial schools.

Amish rural representatives still meet with the school board to present protests about the use of certain materials and learning aids and to make requests. The board is very anxious to please the representatives as they dread the loss of more students. The Amish sometimes threaten the board by holding out an entire first grade for a year. They believe that seven is plenty young to begin school anyway. School officials never know till school starts just how large their first grade class will be in the attendance centers. The Amish will not send their children to kindergarten.

Even though Amish children leave school after the eighth grade their education does not stop there. For the next several years they will be learning the tasks required of them at home and on the farm. Their parents take very seriously their responsibility for the religious and practical education of their children. This is why they want to keep them home when they are small and later to protect them from the temptations they would find in

the modern high schools. They know that exposure to typical high school society would lead their children away from the faith. The pressures would be more than they could stand. They feel the purpose of the schools is to teach the necessary ruiments of reading, writing, and math. They do not care to have their children study too much history or science because they object to the teaching of evolution, and history seems to dwell too long on wars. Health is taught to Amish students and they enjoy some crafts and group singing.

After graduation the Amish young people will attend several short terms of a German school. Here they will learn to read the High German Bible and to speak in High German. They learned English as a second language when they started to school in the first grade. As adults they are capable of speaking in three languages.

An excellent book on the Amish schools has been written by John A. Hostetler.[8] The Amish philosophy of education is based on the belief that each individual is valuable for the contribution and achievements he can make. A poor reader, for example, is able to accept himself as he is because he has a knack for handling

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[8] John Andrew Hostetler, Children in Amish Society (Huntington, N. Y.: Holt Rinehart and Winston, 1971).

horses. Only those lessons should be taught which reinforce a spirit of cooperativeness and love for each other. History should not be taught as a series of conflicts, but as a continuous progress toward a better world. From the viewpoint of Amish history, this is possible. From the fires of Europe to the fields of Illinois, it is a better world for them.

Once an Amish person has begun his adult life, reading is a luxury. There are some books found in all Amish homes, however. Of course, one is the German Bible. They prefer the old Swiss German Bible of Froschauer, printed 1524-29. But Luther Bibles are much easier to obtain in America. Ranking next to the Bible is the Martyrs' Mirror, first published in Dutch in 1660. There are many German editions of this book now. This is a compilation of accounts, letters, speeches, and so forth of the martyred Anabaptists and Mennonites in Europe. Such prayer books as Christenpflicht (Christian Duty) and Geistliches Lustgärtlein (Garden of Spiritual Desire) are also used in worship. Besides the Ausbund hymnal is the Liedersammlung. The works of Menno Simons, the Enchiridion (Handbook of Christian Doctrine) by Dirk Phillips, and the Bible history Wandelnde Seele (the Wandering Soul) are often found in Amish homes.[9] Most

[9]Dyck, Introduction, p. 189-190.

families subscribe to the Budget, an Amish newspaper published in Sugar Creek, Ohio, and the Arthur Graphic-Clarion. Not being allowed to own television or radio sets, they keep up on world events through other newspapers.

The Amish attend auction sales all over the countryside and can always be seen at the Arthur Sale Barn on Thursdays, or at the horse sale once a month on Saturday. These are social events for them and are very much enjoyed. Children usually enjoy simple games, but swings are often seen in yards where there are small children. Visiting is the favorite pastime of the adults. Church services provide time for this after lunch, and the alternate Sundays are spent in going to each other's homes to visit. Trips are taken to visit relatives and friends in other communities and the older folks often travel to warmer climates in winter and take in the sights just like other tourists. However, they don't own cameras and object to having their own pictures taken by tourists to Arthur. They refer to Exodus 20:4 which reads: "Thou shalt not make unto thee any graven image..." They will not engage in an argument over this but will try to turn their heads and avoid the photographer.

Young people are allowed to "sow their wild oats" in the years between formal schooling and becoming baptized. They will come to town in buggies on Saturday

nights, change into their "English" clothes, and stand around on the street corner. Girls and boys will flirt with each other and eventually some make arrangements to go home together. There is some experimentation with drinking, smoking, use of portable radios, and so forth. There is also some evidence that "bundling" is engaged in, but this is frowned on by the old folks. Parents overlook most of these activities because they know that once a mate has been found, their child will become baptized, married, and settle down as a solid Amish citizen. And in most cases this is true.

"Singings" are provided for the young people at Amish homes. Here is an accepted way for boys and girls to meet each other and pair off for the ride home. Courting is generally very secretive until the couple decides to get married and their plans are announced to the congregation at the end of a church service. The wedding will be held usually about two weeks later.

The fall of the year is the most popular time for weddings, after the harvest is in. The young couple take time off from their normal duties to go around the neighborhood verbally inviting friends and relatives to the wedding. It will be held on a Tuesday or Thursday because Wednesday is unlucky and Monday, Friday, and Saturday are too close to Sunday and all the preparations required for church.

The service will be held at a neighbor's house and is just like the regular church service except at the end the bride and groom are asked their intentions and declared man and wife. No vows are taken and no rings are exchanged. They have been instructed in their duties prior to the service by the ministers in an upstairs bedroom. The bride usually has a new blue dress, fashioned like all her other dresses, which she will later wear just like any other outfit. The groom wears his good suit and has begun to grow a beard.

After the ceremony, all return to the bride's home where a feast has been prepared. The newly married couple are seated at two tables pushed up to a corner so that the bride and her attendants are lined up against one wall and the groom and his attendants are lined up against the other wall. On their table are all the extra special goodies prepared for the wedding, but otherwise their meal is the same as that enjoyed by the guests at other tables. The young people of the community are given special treatment and served first at weddings. Any other time they must wait for their elders. On the bride's table is always a bowl of candy and a bowl of fruit. These will be enjoyed the next day

by those who must wash the dishes and clear up. Special waiters have been appointed by the bride and groom to serve the meal and it is considered an honor to be asked to do this.

There is a great deal of joking and merriment as well as singing which prolongs the meal well into the afternoon. Then the young people adjourn to the barn where they play party games that allow for a certain amount of kissing. When it is time for the evening meal, all must come in pairs and are seated again at the corner table, boy-girl, boy-girl. Many Amish couples can date their interest in each other to a friend's wedding.

Sometimes "English" friends or relatives are invited to the evening meal. These might be the family the bride has kept house for or employers of the groom. It is a special honor for non-Amish to be invited to a wedding. The evening meal is again drawn out by laughter and singing and then the young people adjourn to the barn again. Finally the guests all leave and the couple spend their first night at the bride's home.

The next day the young people come back to the bride's home and help the couple wash dishes and clean up the house. It is then that they get to enjoy the candy and fruit left on the bride's table. A recent practice has

been the use of little styrofoam favors for the helpers. These are usually in the shape of an open book with the bride and groom's names on the open pages. In the next few days the couple will leave for their 'honeymoon' which consists of traveling around to visit different relatives and spend a few days with each one. This is a good way for them to get acquainted with their in-laws and to feel a loving acceptance into each other's family.

Couples who have raised their families often retire and move into a "grossdawdy house," or grandpa house, with the marriage of the last child. This is a smaller home attached to the main house, often by a kind of breezeway. Generally the last son will live with his family in the main house and he will take over the farm. This is because the other sons have already gone out and acquired land or a trade. The son will usually buy the land from his father. When outsiders see the large number of buildings and the number of people who live on each farm they think the Amish engage in some kind of communal living. The Amish believe in personal property and bring up their children to appreciate and respect property. Amish children will never put their old folks in nursing homes. The grandparents will contribute what they can to the family's welfare even though as years go

by this will be less and less. Even after his land is sold the farmer will continue to help his son as much as he can. His wife will make clothes for her grandchildren and help with the cooking. Both are respected for the experience and the advice they can give. The elderly are made to feel useful and loved and are cared for until they die.

Death is not a fearful thing for an Amish person who believes his way of life has guaranteed him a place in heaven. His loss is mourned by his family and friends, and they show their respect through their funeral service. When an Amish person dies he is taken to the funeral home in Arthur for embalming and then brought back to the home. A coffin is prepared by a local craftsman. It is crafted of wood, broad at the shoulders and tapered to the foot, and has a beautiful hand-rubbed finish. An Amish man or woman is buried in their best clothes. The family and friends take turns sitting up with the body at night in the downstairs parlor. On the day of the funeral, services are held and then a long line of black buggies accompanies the body to the Amish cemetery. Graves are dug in order of death and marked by a simple white stone. The family and close friends return home after the burial where a meal has been prepared. Their

somber attitude is now dropped as their loved one has joined other loved ones in heaven, and they enjoy their meal and visiting in quiet friendliness.

A great deal has been written about the customs of the Amish. An excellent book about what it's like to be a member of an Amish family is Rosanna of the Amish, by J. W. Yoder.[10]

The rural way of life is maintained by the Amishman not only because it is a pleasant way to live but because his religion requires that he be separate from the world. It would be impossible for him to do this in the city. Changes do come into the Amish way of life, but not until long after they have been adopted by the outside world. Some gasoline engines are used to do farm work but never to pull machinery in the field.[11] Lawns are cared for with gas-powered mowers. As noted before, some modern conveniences have been adopted in the house, but not electricity. The Amish will continue to change but they will always seem to be far in the past by non-Amish standards.

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[10] J. W. Yoder, Rosanna of the Amish (tdale, Pa.: Herald Press, 1940).

[11] Smith, Amish, p. 21.

Modern farms today no longer have barns. The bank-barn or Swiss barn is used by the Amishman to house his livestock and store feed. Few central Illinois farmers have livestock anymore, but the Amishman needs them for transportation, milk, and to fertilize his fields.

Most Amish farms consist of about eighty acres, which is all one family can farm with horse-power. The neighboring non-Amish farms average 230 acres[12] but some are as large as 600 acres. As sons grow up, the need for land becomes painful. Land in the Arthur area sells for over $1,400 an acre, and is not often available for sale. The Amish will try to rent land from the non-Amish, but have a policy against renting their own land to anyone outside their group.

The land squeeze has caused some families to move further west where new Amish communities have been started in Kansas, Arizona, Colorado, and Washington. Others have begun business enterprises within the community. Examples which have flourished have been butcher shops and canneries, but stricter food and drug laws required equipment which the Amish were unwilling to use, and these have shut down. Other enterprises are turkey, egg, swine, feeder cattle, and dairy cattle operations. Buggy shops, harness shops, lamp shops and blacksmith shops serve the Amish community and also sell their wares to

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[12]Mary Rebekah T. Kamm, "The Story of Farm, Conservation and Chemical" (unpublished paper, Arthur, Illinois, 1966), 20.

non-Amish. Bakeries and the Amish Market bring income to the Amish women. Almost every farm will have a sign on the road announcing that some product is sold there: butter, eggs, honey, sorghum, broiler hens, and so forth. Or a service may be provided: upholstering, woodworking, rug braiding. The non-Amish are good customers for those products and services. Quite a few Amish have gone into the construction trades. They are hired by Schrock Brothers Manufacturing Co. to build cabinets, and by building contractors in the area.

Some Amish leave the church and join other churches, usually one of the Mennonite churches, where they are allowed to use equipment and engage in other occupations. Some of these people have started businesses in Arthur and have become employers of the Amish. Relations are not strained if the elders know the lost members have joined another church and are leading a Christian life. The integrity of the Amish has always helped them to get loans from financial institutions of the community, but bankers hesitate to loan to those who have broken away from the church without first checking them out carefully. There are eight businesses in Arthur that grossed one million dollars a year. Five of these are run by men who were brought up in Amish homes. They believe in hard

work and they put all their efforts into it.[13] The Amish never take advantage of the bankruptcy law, even though they may sometimes run into difficulty paying their debts. But they do fear the loss of their economic freedom or the financial stress which they have suffered during the last two decades.

The paradox is the presence of a world of the past and a world of the present side by side in one geographic location. The paradox is also the separation of the Amish from the world and their dependence on it at the same time. The Amish sell their produce and their services to the non-Amish world. They purchase groceries, shoes, hats, furniture and farm equipment from non-Amish, use the public telephone on the corner, and tie their buggies to hitchracks furnished by the Village. They depend for their freedom to worship on the non-Amish citizens of the United States, who provide protection from foreign aggressors, domestic tyrants, and local criminals. Likewise, the non-Amish community stocks merchandise which they can sell to the Amish, profits

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[13] Pharis, Journal-Gazette, p. 3.

[14] Ibid.

medical and veterinarian services, and encourage tourist trade based on the presence of the Amish community. There are conflicts and prejudices, but there is also interdependence.

Many people today yearn to return to the simpler life of yesterday. They wonder why they can't control their children, and why they get so little satisfaction from their work. They criticize the churches for getting away from teaching the Gospel, and try different ways to escape the 'rat race." We have much to learn from the Amish. Perhaps they have a real struggle in the future to maintain their separateness, but their attitudes toward family life and their children's education can teach us all something. Children are trained from the time they are small to accept some of the work. They are taught to find joy in the doing and pride in a job well done. The Amish know that the only way they will survive is by working hard. And they are a happy people. The Amishman has no struggle to "find" himself. His role models are his parents. He will grow up and be just like them. He has purpose in his life. He will spend his life standing up for what he believes.

Will the Amish survive? Probably so. But if the stress becomes too great, and they are forced to learn

their separateness, let us hope that we can first learn something from them about living.

> The foundations of civilization are self-control, good will, neighborliness, mutual respect, open-mindedness, and cooperativeness. Where these qualities are strong a great civilization will grow. Where they become weak, no matter how great the wealth may be, nor how many cities and factories and universities there are, a civilization will break down... These qualities of neighborliness, good will and mutual regard grow best in families and small communities where people know and trust each other, and are not afraid of acting in a civilized way. In big crowds and among strangers people tend to act in self-defense, and these finer traits do not have a good chance to develop... The Amish challenge to the world is, that in our acceptance of the many changes and modern methods, we may be in danger of losing some of the foundation stones of our heritage.[15]

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[15] Hostetler, Mennonite Historical Bulletin, p. 3.

APPENDICES

AMISH MINISTER ORDAINED IN ARTHUR COMMUNITY*

	Minister	Bishop	Deacon
Jonas J. Kauffman	1868		
Christian P. Herschberger	1889		
Eli Y. Otto			1894
Sam D. Beachy	1910		
Daniel J. Beachy	1881	1885	
D. J. Plank	1889	1892	
Joseph D. Schrock	1890		
G. N. Kauffman	1892		
H. J. Mast	1894		
Abraham D. Schrock	1904		
Sam N. Beachy	1906	1920	
Joseph L. Schrock	1918		
Noah B. Schrock	1921		
Obed A. Diener	1921		
David Troyer			1921

MINISTERS WHO MOVED TO ARTHUR COMMUNITY

Henry Yoder		
A. J. Mast (Bishop)		
D. J. Mast		
Dan Schlabach		1919
John Miller		1919

*Helmuth

APPENDIX B

ARTHUR AMISH POPULATION*

Period	No. of Districts	No. of Families
1865-1888	1	25
1889-1902	2	48
1903-1906	3	80
1907-1921	4	100
1922-1926	5	120
1927-1929	6	144
1930-1934	7	168
1935-1951	8	200
1952-1957	9	216
1958-1969	10	280
1970	12	
1972**	12	1,790 individuals

* Browning
**Dukeman

APPENDIX C

1870 CENSUS*

Township	Voters by Township	White Populations	No Colored Population	Improved Lands	Unimproved Lands	Timber	Horses	Cattle	Mules	Sheep	Swine	Corn	Wheat	Oats
Arcola	600	2332		30,767	1601	138	1126	1490	110	50	2019	13,309	722	2935
Bourbon	295	1457		21,945	5153	4218	869	1481	34	1027	4614	7,966	1070	1684
Garrett	347	1599		33,819	3096	7569½	1170	1809	102	1363	5214	11,068	1430	1708

*Brink

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